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57th year of publication

Evan H. Runner dies at 86

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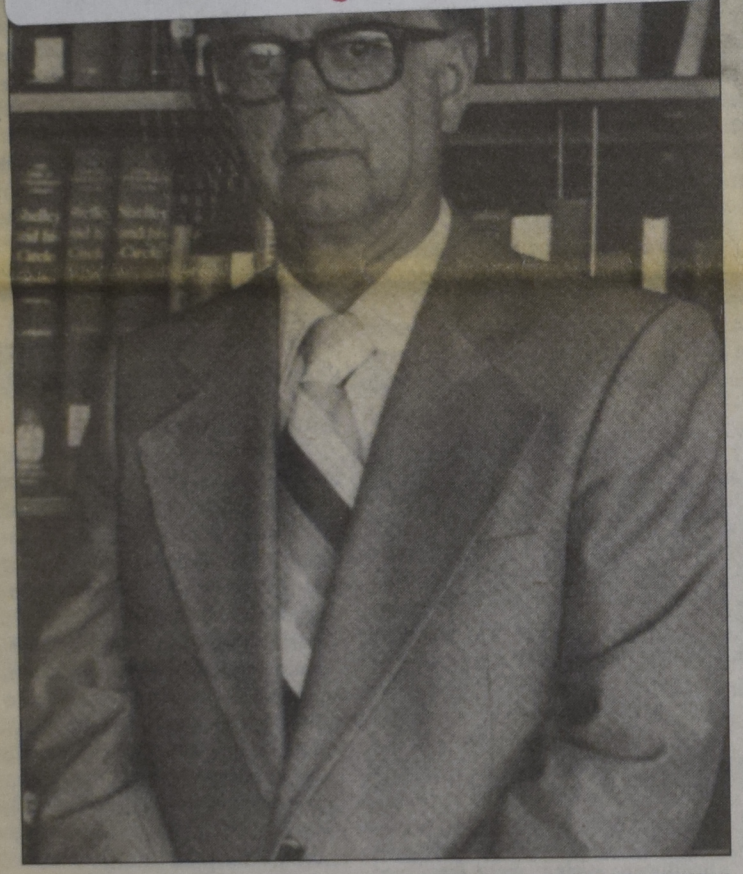

PHOTO FROM *HEARING AND DOING: PHILOSOPHICAL ESSAYS DEDICATED TO H. EVAN RUNNER*

H. Evan Runner

Phil de Haan

For many of his students, H. Evan Runner was more than just a professor of philosophy at Calvin. He was a mentor, a teacher, a prophet and a father. He was inspirational and confrontational. And he had a life-changing impact on Calvin students that causes ripple effects around the world yet today.

Runner died of cancer on March 14, 2002. At his memorial service, held March 18 at Raybrook Manor, just across the street from the Calvin campus in Grand Rapids, Runner's former students attested to the zeal and zest that Runner brought to his teaching and to their scholarship.

Professor Al Wolters, of Canada's Redeemer University, said simply: "His students were much more than students. They became friends and disciples. I was one of those." Wolters noted that when he finished his thesis at the Free University in the Netherlands, where Runner had also taken his doctoral degree, he dedicated it to two people. One was his father. The other was Runner. "He was like a father to me," said Wolters. "And he was my one teacher, my *magistro*. I thank God for that."

Harry Fernhout, president of the Institute for Christian Studies (ICS) in Toronto, noted that Runner in many ways was responsible for the creation of the ICS. In the 1950s, Runner gave inspirational leadership to the Association for the Advancement of Christian Scholarship (AACS) in Canada, and he was also the teacher/mentor of virtually every one of the first generation of ICS faculty (Zylstra, Seerveld, Hart, Olthuis, Wolters). In 1967, this Association opened the Institute for Christian Studies, a Christian graduate school where faculty and students explore Runner's vision of an integral, interdisciplinary philosophy as a key component to a thorough Christian contribution to education and culture.

In fact, in April 2001 the ICS honored Runner's contributions to its founding with the creation of the H. Evan Runner Chair in the History of Philosophy, installing Dr. Robert Sweetman as the first holder of the new chair. At an event held on Calvin's campus to celebrate the new chair, which Runner, despite his already failing health, was able to attend, Calvin president Gaylen Byker paid tribute to the strength of Runner's vision for a thoroughly Christian approach to philosophy and noted that Calvin's new core is still shaped by his influences.

Indeed, in 1993 Runner was awarded the prestigious "Faith and Learning Award" by the Calvin Alumni Association. The award is granted by the Association to honor a current or former Calvin College faculty member who has successfully and consistently integrated faith and learning in the classroom. This recipient is a master teacher, making a significant impact on Calvin students in training for a life of service in God's Kingdom.

A lasting legacy

The award was fitting for, beyond the ICS, one of Runner's lasting legacies, and the one he nurtured with utmost fervor and verve, is likely to be the students who learned at his side in the late

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The Runner who did not grow weary

Hendrik Hart

H. Evan Runner died, 86 years old, on March 14, 2002 in Grand Rapids. He was one of those people who lived his name: Runner. Isaiah 40 says that God never grows weary and that those who wait on him shall, when they run, also not grow weary. H. Evan Runner lived his life as a runner bearing the torch of the Word of God without growing weary.

A spiritual powerhouse

A little less than a year ago, some of us gathered at Calvin College for the event during which Robert Sweetman officially became the first occupant of the Runner Chair in the History of Philosophy at the Institute for Christian Studies. Having this happen in Grand Rapids enabled the aging and frail Evan Runner to be present. As the event unfolded, so did Runner. Strength and vigor came back into him as memories allowed him to relive the years that he ran, bearing that torch. He lasted the whole afternoon and did not grow weary. Those of us who knew him, loved him, and owed so much to him, could easily recognize the spiritual powerhouse that he had been to us.

I first met Runner when in January of 1956 I entered his class in logic at Calvin College. My father had strongly encouraged me to make a course with Runner part of my experience as a student. And "an experience" it was. This somewhat eccentric, driven, and obviously gifted intellectual was not so much interested in the prescribed content of the course, but rather focused on getting us to grasp with our hearts what Nicholas Wolterstorff calls "Calvinism as world reformative religion." He taught us how "life is religion" and how religion in the light of God's Word reforms all of creation.

The classroom was not enough for getting his students to grasp what Runner was after. Those of us who became seriously interested in learning more about "life is religion" joined his beloved Groen Club. The club was for many years a dynamic gathering place at Calvin College for students eager to study important writings in the tradition of Abraham Kuyper. It was named Groen Club after the 19th century Dutch leader of the "Re-awakening" of biblical religion in the Netherlands. Runner had come to know about Groen, Kuyper, and that body of literature when he had gone to the Free University in Amsterdam as a student. He did not go there because he was, as many have mistakenly thought, of Dutch parentage. His genetic roots were, in fact, Scotch-Irish/Welsh and Pennsylvania Dutch/English. But his spiritual roots came to be those of the 19th century Re-awakening and of the neo-Calvinism of Kuyper.

Enormously influential

Runner was an enormously influential and formative spiritual leader, whose charisma sparked a movement among students who heard in Runner's message a calling that gave them an identity as Christian students. He appealed especially to students from Dutch families newly immigrated to Canada. In their new environment, they needed a new identity. Runner's appeal to their Reformed heritage spoke to their hearts.

This group of students became, one might say, a large stone that

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News

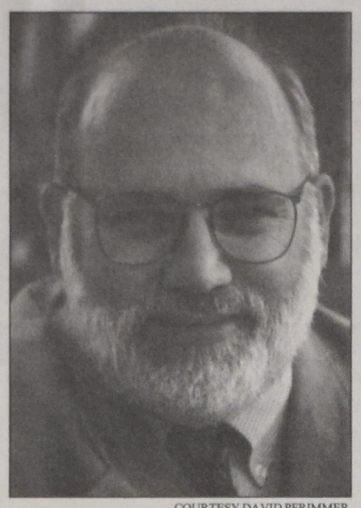
Ecumenical network debates future of Canada's healthcare system

Alan Doerksen

OTTAWA — Universal healthcare is one of the basic values that most Canadians care about, but the future of our healthcare system is uncertain. On February 28, 100 senior church leaders and health care providers met in Ottawa to debate the future of healthcare in Canada, and came up with recommendations about what should be preserved and what should be changed.

The Feb. 28 Forum on the Future of Health Care was organized by the Ecumenical Health Network (EHN), which is a working group of the Commission on Justice and Peace of the Canadian Council of Churches (CCC). The Canadian Council of Churches is a group of 19 member churches, including the Christian Reformed Church, the United, Anglican, Presbyterian, and Evangelical Lutheran churches.

The forum went on at the same time as former Saskatchewan premier Roy Romanow is crossing the country as chair of the Canadian government's Commission on the Future of Health Care in Canada. EHN also has plans for its members to present their views to Romanow.



COURTESY DAVID PFRIMMER

David Pfrimmer

Not like buying socks

"At the heart of the forum's work was the insight that medical care is, by its very nature, always a moral activity," stated ECN in a press release. "It is an encounter in which needs are expressed and met and care is extended. Patients are not simply consumers, and healthcare is not like purchasing socks. Health is one of the most basic human goods; without health, other goods will simply not be available to us. It is therefore not surprising that healthcare has become for Canadians one of the defining characteristics of our national identity, an expression of our commitment not only to ourselves, but to the communities to which we belong and of which we are a part. The medicare system is an expression of our belief that medical needs are too fundamental to be responded to solely on the basis of market forces and for reasons of profit."

Peter Noteboom, CCC's associate secretary for justice and peace, helped to organize the forum. He observed, "Healthcare is really not a commodity," adding, "There are significant improvements that could be made to the way healthcare is delivered right now."

"What we have said is if there are changes to bring it up to date, to do it in the context of Canada's Health Act," noted Stephen Allen, a co-chair of EHN. "The evidence is clear that for-profit healthcare is not as efficient ... and certainly not more equitable" than Canada's current system.

Concrete suggestions

Keynote speakers at the forum disputed the claims that medicare is unworkable, although they did acknowledge that it needs to be reformed, reported EHN. "The current system is hampered by uncertainties in its financing, making long range planning difficult if not impossible. It is also too closely tied to delivery systems that focus on acute care at the cost of spending on preventive care, home care, pharmacare and other determinants of health. Members of the forum committed themselves to advocate for the extension of medicare into these areas. Care that is poorly organized in its delivery mechanisms and poorly focused in terms of health needs will be poor quality care, and it will be expensive care, argued Dr. Michael Rachlis in his speech to the forum. He also offered concrete, encouraging examples of clinics and health care regions that have made real breakthroughs in reforming health care delivery systems."

Dr. Rachliss, one of two keynote speakers at the forum, is a consultant and associate professor with the Department of Health Policy, Management, and Evaluation, University of Toronto. He is co-author of *Strong Medicine: How to Save Canada's Health Care System*. Dr. Nuala Kenny, the other keynote speaker, is a former Deputy Minister of Health for Nova Scotia. According to EHN,

COURTESY JIM MARSHALL

Jim Marshall

Dr. Kenny warned that Canadians are at "a historical moment of great importance where they will have to choose whether their healthcare system will be characterized by values of competition and the provision of medical services on the basis of the ability to pay, or by the values of compassion and the provision of care on the basis of need....

"There was a consensus that citizens as a whole will need to work in co-operation with healthcare providers, advocacy groups, individual politicians and governments to support the responsible extension of medicare," concluded EHN.

David Pfrimmer, who works with the Evangelical Lutheran Church in Canada and is the chair of CCC's Commission on Justice and Peace, moderated a roundtable discussion at the Feb. 28 forum. He told *Christian Courier* that participants concluded, at the end of the day, that Canada's healthcare system is one of the best in the world, but it needs to be strengthened.

One key concept our healthcare system should reflect is "a greater vision of social justice which helps our neighbors," asserted Pfrimmer. This reflects Romanow's concerns that our healthcare should be "a system based on values," he added.

The effects of privatizing our healthcare system were discussed at the forum, said Pfrimmer. One problem with that would be that those who have money or who are well would have an advantage.

The seeds for the forum were planted about two years ago, when CCC started the EHN. Because there has been more public discussion about healthcare in Canada, EHN decided to hold the forum, explains Pfrimmer.

Some churches, such as the Evangelical Lutheran Church, are still "stakeholders in a real sense," asserts Pfrimmer. "We have a number of long-term care facilities. We have a growing parish nursing program."

Besides the forum, EHN and the agency Kairos have been organizing workshops in cities across Canada to help prepare people to make verbal or written presentations to Romanow's commission. About 16 work- shops will be happening this year, in cities such as Vancouver, Edmonton, Regina, Winnipeg, Ottawa, and even Whitehorse. The workshops will be happening before the Romanow commission visits those cities.

Pfrimmer admits that a lot of Christians in Canada don't have much confidence that politicians will save our healthcare system. But he hopes the workshops will "empower people" to urge MPs to make a difference.

Jim Marshall, co-chair of ECN and the United Church's program officer for economic justice and social well-being, said the forum featured a "very powerful discussion" about values in the healthcare system, led by Dr. Kenny. More than 100 people took part, representing all regions of Canada. Participants were people active in their church constituencies or in the medical world. Romanow's commission was meeting in Ottawa the same day, which cut down on press coverage of the church forum.

Loud and clear

"Where we come from as churches in the coalition: we are there to protect healthcare for the most vulnerable in society," asserted Marshall. "That came through loud and clear in the discussions."

EHN would like to see more efficiency in the healthcare system, but would like it to "continue to adhere to the Canada Health Act," says Marshall. Some specific changes EHN wants are: "to have a prescription drug plan in which drugs don't have to be administered in a hospital setting."

In some parts of Canada, there are doctor shortages, observes Marshall. EHN would like to see more medical work done by nurse practitioners, rather than by specialist doctors.

EHN has made its concerns known by submitting recommendations to the Romanow commission, and wants to meet with the commission. In addition, says Marshall, "we're working on development of a health charter." ECN plans to send that charter and submissions from all its regional workshops to the Romanow commission later this year.

(See related story on page 6)

Runner described as prophet

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1950s and into the 1960s. Many of them got an extra dose of Runner's "life is religion" philosophy via the Groen Club, a student group formed to study in-depth issues related to philosophy, life and religion. Many of those students went on to become teachers themselves, in high schools, but also at a variety of colleges and universities, both secular and Christian. Several are at Calvin, including biology professor Uko Zylstra, a former Calvin student and Groen Club member who spoke at the service.

Like a school of prophets

"Singing 'A Mighty Fortress Is Our God' reminded me of the Groen Club," said Zylstra. "It seems like we sang that about every other meeting of the Groen Club. It was a favorite of Runner's." Zylstra noted that in many ways Runner was a prophet and the Groen Club was like a school of prophets. "It's interesting to me," he said, "that many of Runner's students went on to law school. He inspired them to make a difference outside of the institutional church."

John VanderStelt, a retired Dordt College professor, delivered a brief meditation at the service, noting that one of Runner's favorite verses from the Bible was from 2 Corinthians 12:1: "When I am weak then I am strong." Said VanderStelt: "He sensed his limitations and his weaknesses. But he also knew the spirit of the Lord helps us in our weaknesses."

Runner was born January 28, 1916 in Oxford, Penn., and attended West Philadelphia High School and then Wheaton College in Illinois before going on to do graduate work at a number of institutions, including the University of Pennsylvania, Westminster Theological Seminary, Theologische Hogeschool in the Netherlands, Harvard Divinity School, Westminster Theological Seminary and the Free University in the Netherlands. He taught high school English and Latin from 1943-1945 at Eastern Academy in Paterson, N.J. and then taught at Calvin from 1951-1981.

He and his wife, the former Elizabeth Hendrika Wichers, were married from December 1947 until her death in September 2000. They have three children, Evan, Cathy and Jocelyn, and many grandchildren and great-grandchildren.

Plans are in the works to hold a conference in the Fall celebrating the spiritual and intellectual heritage Runner left us.

News

Christian relief work in Zimbabwe affected by election results

Alan Doerksen

MISSISSAUGA, Ont. — The British Commonwealth has suspended Zimbabwe, and other governments have condemned President Robert Mugabe for interfering heavily and violently in recent elections. North American Christian aid agencies, such as World Vision Canada (WVC) and Mennonite Central Committee (MCC), are now carefully monitoring the situation to see how the post-election chaos will affect their programs in Zimbabwe.

Will Postma, WVC's regional program manager for southern Africa, says his agency's staff in Zimbabwe temporarily suspended its projects before the election and continued that suspension right afterward. "The organization felt it was better to leave the area and return when it was safer and calmer," he explains. But he adds that WV plans to keep its current staff in Zimbabwe. "They all feel quite safe," he observes.

WVC supports four regional projects in Zimbabwe, which focus on sanitation and health education. Postma has been in touch with Marko Ngwenya, WV's operations director in Harare, Zimbabwe.

From what he hears from that country, Zimbabweans are "afraid of a clampdown" from Mugabe's government, but also fearful about the effects of international actions against their country.

Serious food shortage

"WV in Zimbabwe has come to us and asked CIDA [the Canadian International Development Agency] for support," says Postma. Canadian Prime Minister Jean Chrétien spoke recently of cutting off government aid to Zimbabwe. Postma reports, "I haven't got a clear answer yet" from CIDA about whether its support to WV projects in Zimbabwe will also be cut off.

Another major problem facing Zimbabwe which hasn't been getting much international attention is "a food shortage: the worst food crisis since 1980," explains Postma. "Maize [corn] is a staple. People can hardly access it.... Maize has doubled in price in the past year." He has heard of "hordes of people" following trucks of maize, hoping to get some food, and of people waiting in long queues to get maize.

The food shortage is also affecting education, says Postma. In two regions of Zimbabwe where WV works, "kids are having a hard time following lessons. There are a whole lot of reports of students fainting in class" because of hunger. Many other children are simply not going to school because of hunger.

The food shortage has been aggravated by a drought in January and February of this year, which has resulted in a smaller maize crop, reports Postma. Neighboring Malawi has also been hit hard by a food shortage, and some people there have been reduced to eating tree roots.

To help relieve the food shortage, WV will work with the World Food Program in Zimbabwe, he says. But one potential problem is that even food relief efforts can be "controlled by local government officials," admitted Postma.

MCC won't stop projects

The election results will not affect the work of MCC in Zimbabwe, asserts Tesfa Dalellel, co-ordinator for MCC's Africa programs, speaking from the agency's office in Akron, Penn. "We work with the people" — not with the Zimbabwean government, explains Dalellel. MCC works closely with Brethren in Christ churches in Zimbabwe. "We don't believe the people should suffer. We'll continue to do what we've been doing," Dalellel asserts.

MCC runs a wide range of programs in Zimbabwe, including caring, education and counseling for AIDS patients. MCC also provides "assistance for those students who can't pay school fees," explains Dalellel. "We also give some assistance to Bible colleges, for leadership training. We do seminars on peace-building and conflict resolution."

Asked if sanctions from other countries against Zimbabwe will affect MCC's work there, Dalellel observes, "I think it will be affected, but I can't say how." MCC's AIDS projects receive some CIDA funds which might be affected, he notes.

MCC has made no official statement about the election results because "that is too political for us," asserts Dalellel. "We try to remain apolitical."

Stop the violence

Presbyterian World Service and Development (PWSD), the relief arm of Canada's Presbyterian churches, has no programs running in Zimbabwe at present, but continues to provide support to the Presbyterian church in Zimbabwe, explains Karen Plater, PWSD's resource and communications co-ordinator. PWSD "sent them a message saying we are keeping them in our thoughts and prayers," says Plater. "They're kind of sitting on edge right now.... They wrote back saying: the [election] result was not what they were hoping for. But the most important thing is to stop the violence and feed the people who are starving," she reports.

According to Postma, the Zimbabwe Council of Churches issued a statement on March 13 about the election, accompanied by an appeal for peace. While commenting on the relative calm that prevailed on the polling days, the churches regret the fact that many were not able to exercise their democratic right to vote.

The grouping of mainly mainline churches goes on to say, "We are aware of many incidents of violence and intimidation both before and during the elections, and also the uneven playing field, as factors that marred the conduct of the elections and preclude us from confirming it as free and fair."

Runner plunged stone into lake of Reformed North America

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Runner plunged into the lake of Reformed North America, at first focused in colleges related to the Christian Reformed Church (Calvin, Dordt, and Trinity) and later, during the turbulent late 1960's, spreading beyond denominational boundaries. The stone made waves, partly because of Runner's charisma, partly because of the immense dedication among the ever growing number of students. The waves generated a movement now widely known as the reformational movement. Initially it deeply influenced the Christian Labor Association of Canada and its legal arm, the Committee for Justice and Liberty (now CPJ). And it gave rise to the Institute for Christian Studies, because it gave people with vision for a Reformed Christian university in Canada a body of young eager beavers who came to its conferences and spread its message.

The waves were initially, and for a long time to come, waves of controversy. Runner's dedication to world reformative Reformed Christianity evoked resistance. But in an influential speech in Hamilton, Ontario, in 1974, Nicholas Wolterstorff declared that a reformational movement was a legitimate, indeed, an essential dimension of the Reformed Christian heritage. He counseled members of the movement to be less belligerent and invited opponents to become supporters.

Wild waves died down

The wild waves died down with this application of the oil of wisdom. But the ripple effect of waves remained. Runner's call to reformational religion began to have effect beyond the movements that identified with him. Wolterstorff's affinity with the world reformative spirit of Calvinism, the growing appeal of the approach to scholarship sought by the Institute for Christian Studies, and other factors contributed to the formation of other world reformative expressions in the world of Christian academia. Calvin College's freshman program Christian Perspectives on Learning and its Calvin Center are examples of this. In a wider context, so is the Society for Christian Philosophers. These and others can in some sense be seen as blessings related in one way or another to Runner's inspiration even though he himself would have given them a different character.

Runner's impassioned plea for a reformational embodiment of his beloved slogan "Life is Religion" created tension in the Christian Reformed Church, whose stronger orientation to the pietist and doctrinal emphases of its heritage did not sit easily with the young and inexperienced pace makers of the reformational movement. Today most of the friction is gone, but some differences still remain.

Often misunderstood

The Institute for Christian Studies can today, with some justification, be seen as the most visible institutional embodiment of Runner's re-introduction of reformational Christianity to the Reformed Christian tradition in North America. ICS is, in fact, unthinkable without Evan Runner as its spiritual father. His place in the history of ICS is so strong that no student can be part of that institution very long without being introduced to the Runner legacy. All at ICS who take careful note of that legacy and how it has shaped their chosen place of study or work are grateful to God for Runner's vision of *The Relation of the Bible to Learning*, as the book containing his classic set of 1959 Unionville summer conference lectures is entitled.

As a more traditional teacher and scholar in the academy, Runner has often been misunderstood. Having been a Junior Fellow at Harvard as a student, he held great promise for a flourishing career as scholar. But his devotion to shaping the hearts of a generation of students, in his eyes a necessity for the formation of a movement strong enough to support a place like ICS, led him to make a self-conscious decision to put scholarship on a back burner. As one of those for whom he sacrificed career building, I can with hindsight only say that his decision was one that bore much fruit. Runner's legacy differs from that of the traditional successful scholar who has trained a next generation in the inner dynamic of his field of expertise. That is something he did not do. But he leaves a legacy nevertheless, one to which many a reformational scholar will lay claim as a life changing redirection in spiritual vision. Those of us who thank God for having been given that heritage are therefore deeply grateful to God for the life of Evan Runner. And every institution of higher learning in the Reformed family of colleges whose strongest support comes from the Christian Reformed Church will agree that some part of its current positive identity has benefited from the life and work of Runner.

None of the above, important though it all is, has really deep value unless it touches down into the hearts of people and communities. Runner was blessed by God to have a singular ability to touch people in ways that permanently opened them up to a lasting and living relation with the Word and Spirit of God. I sometimes think that my father may have known that, when I was off to college, I had come to a stage in my still unformed life that was foreign to him. His pointing me to H. Evan Runner in January of 1956 was, seen against that background, an act of love. My father's advice provided me with a spiritual leader who could parent me as a scholar whose commitment to Christ still needed much formation before I could reach any kind of maturity as an academic. And I know I am one of many who can say that we are thankful members of Runner's academic family in Christ.

Hendrik Hart recently retired from the Institute for Christian Studies in Toronto.

Dr. Runner sought to live and convey God's truth

Sermon delivered by Dr. John C. Vander Stelt at the funeral service of Dr. Evan H. Runner, March 18, 2002

One of Prof. Dr. H. Evan Runner's favorite texts, according to his family, is John 3:16: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." A verse he often quoted to me was Paul's statement in 2 Corinthians 12:10: "For when I am weak, then I am strong." These two verses were in Runner's life inseparably linked in that the former is the secret of the latter.

Taken aback by curve-ball response

According to John 3:1-12, Nicodemus (i) is uneasy about the religious establishment and, therefore, meets with Jesus at night, (ii) knows that the Savior is a godly person, who performs miracles, (iii) is taken aback by the kind of curve-ball response of Jesus that, in order to see God's kingdom, one must be born again, and (iv) is rebuked for his inability to comprehend what Jesus is talking about. Then the Lord said,

"No one has ever gone into heaven except the one who came from heaven – the Son of Man. Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send the Son into the world to condemn the world, but to save the world through him." (John 3:13-17)

Christ twice refers to himself here as "the Son of Man." Also in chapters 24-26 of Matthew, Jesus Christ, on the road and in the desert of suffering, is referred to – no less than seven times – as "the Son of Man." In both Matthew and John, the Old Testament background for this expression is Daniel 7:13-14:

"In my vision at night I looked, and there before me was one like a ***son of man****, coming with the clouds of heaven. He approaches the Ancient of Days and was led into his presence. He was given authority, glory, and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed."*

Symbol of weakness, source of strength

The One "lifted up like a snake" in John 3:14 is the One Daniel envisioned returning in power and glory, the One Matthew and John saw as the ultimate symbol of weakness, the cross, and the One Paul often appealed to as the source of his strength as he ministered to God's people in the wicked city of Corinth. Precisely in this most extreme form of victimization, a raised cross, "the Son of Man" is the victorious One!

In answer to the question of the high priest, "Are you the Christ, the Son of the blessed One?" Jesus replied, "I am. And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." (Mark 14:62) After the resurrection of Jesus, Stephen, before being stoned to death, "full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus at the right hand of God. 'Look,' he said, 'I see heaven open and the Son of Man standing at the right hand of God'." (Acts 7:55-56)

When he was old and, for Christ's sake, was imprisoned on the island of Patmos, John wrote,

"And among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest," and *"I looked, and there before me was a white cloud, and seated on the cloud was one 'like a son of man,' with a crown of gold on his head and a sharp sickle in his hand."* (Rev 1:13 and 14:14)

The verdict

Such is the LOVE of this "Son of Man" that John was compelled to write,

"Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what has been done has been done through God." (John 3:18-21)

H. Evan Runner knew for himself, and ceaselessly reminded others, that eternal life — experienced now already by all who believe in this *only* Son of the Father — that such life is, in our present situation, inseparably connected with suffering, weakness, and struggle, and that, because of God's love revealed in the powerful Son of Man, we are never without hope. This knowledge enabled Paul to say, "What is sown in weakness, is raised in power." (1 Cor 15:43) God had said to Paul, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor 12:8), and Paul's response was, "Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.... For when I am weak, then I am strong." (2 Cor 12:9-10)

The depth of John 3:16 is that God chose the weak, lowly, and foolish things of the world, to "nullify the things that are, so that no one may boast before him, except to boast in the Lord." And this Lord is "the Son of Man!"

Runner beckoned us to illumine the world with God's light

This truth Dr. H. Evan Runner sought to live and convey, and this light he beckoned us to bathe in and illumine the world with. This is the secret of the charisma that propelled him, day and night, as father, friend, and mentor. This commitment motivated him to be a loving, at times stinging, gadfly, and to be faithful, not famous. Sensing his limitations, even weaknesses, he appealed to "the Spirit who helps us in our weakness," as Paul said in Romans 8:26.

His struggle with loneliness, after his wife's death, and his battle with rapidly spreading cancer have now ended. Surrounded by his children and their families, his parting from this life was accompanied by songs of grace and life, holding each of his hands during the last day of his life, readings from the written Word, brief conversations with some local friends, and telephone calls from Steve, a grandson, in Rock Valley, Iowa, and John Witte, Jr., his last full-time student, in Atlanta, Georgia.

The last time I visited with Dr. Runner was on Tuesday, February 12. During our 35-minute visit on the couch in the living room of Cathy's house, he expressed his deep gratitude for the love of his family, the privilege of living in the home of his daughter, Cathy, and day and night being cared for by her. He wept when he talked about Ellen, his wife; Mr. Glenn Andreas, his life-long friend; and Dr. Bernard Zylstra, one of his students.

Expressing his joy in the Living Lord

During a five-minute telephone conversation I had with him from Sioux Center on March 13, the day before he died, he said that he was ready to go and that Ellen was going to meet him in about 30 minutes. He expressed his joy in the Living Lord, and listened to what Christ said in John 14:6-7:

"I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

In response to his request, I prayed with him, "Now I lie me down to sleep and pray the Lord my soul to keep. Hold on to me, Lord, and to my family, and to all of us." He concluded by saying with a remarkably strong, though weakened, voice, "Amen. Goodbye. *Tot ziens [see you again].*"

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Letter/Opinion

Wiebo Ludwig has left behind string of broken relationships

I was a bit surprised at the coverage given to the Wiebo Ludwig story portrayed in the book Saboteurs, by Andrew Nikiforuk. Even more surprised at the glowing portrayal of the lead character. Yes, the focus of the book is about Big Oil and their disregard for human life. I too was sickened by the health related problems associated with flaring.

But as Paul Harvey says, "Here is the rest of the story." Ludwig's insatiable quest for power and control and to avoid the arm of civil law is the motivation behind dragging a weary family of broken souls to a desolate part of the country. And it is his stubborn nature that has condemned his "family" to a life of suffering and pain, isolated from family and relatives.

Emotionally scarred men and women

In his short tenure as a pastor he left behind a string of broken relationships, polarized congregations and emotionally scarred men and women. In a meeting with the author here in Brampton, Andrew relayed that no interview with a family member was held without Ludwig's presence. It was Andrew who informed the authorities that the situation on the farm was about to blow. A few weeks later Karmen Willis was dead.

Upon reading the final print of the book, Ludwig wrote a scathing letter to the author. Ludwig was furious! Once again an outsider had seen right past the idyllic setting and had seen the iron-fisted control Ludwig wielded over the "family". Even today, Ludwig has withheld the birth date and sex of another child from its grandmother, a courageous lady with even more courageous siblings, who was strong enough to break free and escape Ludwig's control.

Force and mind control

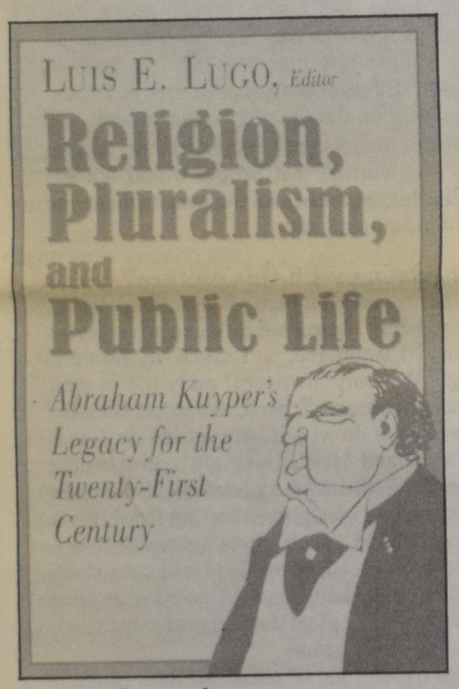
The real story is the tragic life he has forced on the rest of his family through years of force and mind control. Why praise a man who has apparently found a just cause to hide his crime?

This is the man who has torn numerous families apart. This is the man who has conveniently coupled child-bearing young adults to propagate and grow his cult from within. The same man who knows who killed Karmen Willis. The same man whose bombs could have killed many more oil well workers.

No, Ludwig is no hero. He is a Bin Ladin with no money. However, favorable articles like this could change that if just one right-wing extremist with money decides to take up Ludwig's cause.

George Kloet
Oakville, Ont.

Ruminations in connection with John Bolt's question, 'How shall the church speak to the world?'



Bert den Boggende

During his final term as prime-minister, Pierre Elliott Trudeau objected to the Catholic bishops' statement about the state of the Canadian economy. At that time it seemed to me that Trudeau, Jesuit-trained, was astonishingly ignorant about a long Catholic tradition, an ignorance deserving failing History 101. Now I tend to think that Trudeau's objections had more to do with attempting to privatize religion.

Trudeau's flawed attempt was certainly not unique. The so-called neutrality of the public schools exemplifies its widespread nature. Even the church has not been exempted from this perspective. Mennonites, for instance, were, and sometime still are, examples of this privatization. After the initial dust of the Reformation had settled, the Dutch Reformed Church — incidentally not a state church, as some keep on asserting, but a privileged church — divided into two wings, one somewhat more liberal and politically inclined, the other, the *bevindelijken (experiential)*, somewhat more conservative and pietistic. The latter formed the core of the 1834 Secession and subsequently of the Christian Reformed Church, the Free Reformed Church, and the Netherlands Reformed Congregations. They also contributed to the 1886 *Doleantie*, the Kuyperian secession. In other words, one significant segment within the CRC comes from this pietistic stream with its tendency to privatize faith.

The Kuyperian stream

Years ago, Calvin College history professor James Bratt showed that there were several different streams within the CRC (see his *Dutch Calvinism in Modern America: A History of a Conservative Subculture*, 1984). I only want to mention the Kuyperian stream.

Educated as a liberal Calvinist minister, Abraham Kuyper converted to orthodox Calvinism in the 1860s. But instead of privatizing his faith, as the *bevindelijken* had done, he claimed that all of life had a religious dimension. His own life exemplified the broad scope of involvement: pastor, theologian, politician, journalist, promoter of Christian schools, founder of a university, lecturer in America.

During his lifetime he made numerous statements, which nowadays are being questioned. In summarizing a number of articles James Skillen (in the conclusion) noted the problem: if Kuyper were nothing more than the product of his time: "A bearer of the white man's burden, as Peter Paris argues; a public man committed to female domesticity, as Mary Stewart Van Leeuwen shows; a romantic nationalist, as Jan de Bruijn contends; too much a Western parochial Christian, according to Thomas Thangaray; a Victorian and a modernist, as James Bratt describes," there would be no reason to hold an international conference on his thought. Yet, in spite of all these shortcomings — and there are more — the subtitle of the book indicates that Kuyper has something to offer for the 21st century: *Religion, Pluralism, and Public Life: Abraham Kuyper's Legacy for the Twenty-First Century*, edited by Luis E. Lugo (Grand Rapids: Eerdmans, 2001).

Fortress mentality began crumbling

Kuyper spoke as an individual, not as a representative of the church. He knew his sphere sovereignty. Yet, in broadening the vision of the church, he laid the basis for the church's broader involvement in social affairs. For decades the CRC resisted the broader vision and involvement, creating its own censorship index on which it placed dancing, card playing, theatre going, movies. This fortress mentality began crumbling in the 1960s, at a time when some Kuyperians, notably those of the Institute for Christian Studies in Toronto, made some noise. And with the crumbling of the bulwark came uncomfortable issues, which had conveniently been shoveled under the denominational rug. It is perhaps unfair to draw a straight line from the then provocative and ICS-sponsored *Out of concern for the church* (1970) to the exit of about 10 per cent of concerned CRC members. An MA thesis for a budding historian or sociologist is waiting here: are the recent seceders anti-Kuyperian; do they represent the earlier pietists?

Be that as it may, the all-encompassing vision is incompatible with the dualistic privatization of faith. Not that this dualism has completely disappeared in the CRC. Perhaps this dualism can be exemplified in the different budgetary ways missions and the CRWRC are treated. The former are budgeted via ministry affairs, the latter via voluntary contributions. The CRC monetary policy perpetuates the dualism of soul and body. The argument that one cannot budget for disasters was valid for the birth of the CRWRC some four decades ago, but is misleading for the present total work of the CRWRC.

Perhaps this dualism has something to do with the CRC's negative perspective of the social gospel. John Bolt takes a swipe again

See CHURCH NEEDS *page 16...*

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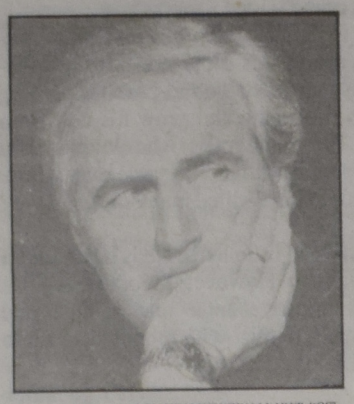
News/Environment

Romanow's commission analyzes Canada's healthcare system



DON HEALY/*REGINA LEADER-POST*

Roy Romanow

Alan Doerksen

OTTAWA — The Canadian government is giving serious thought about what to change about our healthcare system and what to preserve, and has asked former Saskatchewan premier Roy Romanow to chair its Commission on the Future of Health Care in Canada. The commission is currently traveling across the country to meet with interested people, including the Ecumenical Health Network (see related story on p. 2), to discuss their concerns.

Today's realities can't be ignored

On Feb. 6, Romanow presented an interim report of his commission to the House of Commons, and explained in a speech: "My mandate is to provide advice on how to sustain medicare, and this will require choices on renewal. Our purpose must be to ensure future generations can continue to access quality care in a timely way on the basis of need. Our focus is on tomorrow: Medicare for future generations. But today's realities cannot and will not be ignored.

"Medicare exists because there was, and there remains, a consensus among Canadians that a publicly funded, universal healthcare system makes both social and economic sense. But this consensus, our confidence that we have the creative genius and collective will to preserve the system, is being tested...."

Strong support for system

"The social arguments for healthcare are not in question. Canadians have continually expressed strong support for the underlying principles of our system.... The overwhelming majority of Canadians — and all of Canada's provincial and territorial governments — agree on a few basic things:

- All Canadians should have reasonable access to quality care regardless of income or where they reside;
- Individuals should not have to choose between bankruptcy and obtaining necessary healthcare services;
- Any reforms to the system must not negatively impact the poor or vulnerable.
- There is an important and ongoing role for government in healthcare.

"It should thus come as no surprise to anyone that it is almost impossible to find anyone advocating that Canada abandon medicare, or move to a U.S.-based system."

Romanow observed, "There appear to be four clear schools of thought on how best to address the challenges confronting medicare.... Each approach has its own compeling rationale and reflects values-based choices.

- The first approach is more public investment;
- The second approach is more user-pay;
- The third approach is to increase private choice.... Canadians should be able to access healthcare services from a private sector provider (either for-profit or non-profit), and pay for these out-of-pocket or through private insurance;
- The final approach is to reorganize service delivery.... By restructuring how care is provided, we can preserve and enhance the system."

CHRISTIAN COURIER FILES

"My sense is that the vast majority of Canadians view medicare as a defining aspect of their citizenship."

So far, the commission has received more than 300 formal submissions from organizations and individuals, as well as numerous comments, inputs and opinions from concerned individuals and groups via the Commission's web site, toll-free number and through direct mail. Concerned people can contact the Commission on the Future of Health Care in Canada at PO Box 160, Station Main, Saskatoon, Sask., S7K 3K4, or by calling: 1-800-793-6161.

To date, the Commission has also:

- undertaken an extensive research program involving Canadian and international scholars and experts ... on the subjects of fiscal federalism, health human resources and globalization;
- obtained input from provincial leaders and officials, aboriginal organizations, stakeholders and experts;
- reviewed public health systems in other countries to assess "best-practices" and "lessons-learned";
- initiated a public education program, including more than 20 major speeches delivered across Canada by Romanow, as well as a seven-part televised series on key health issues in partnership with the Canadian Public Affairs Channel (CPAC).

Creation waits...

John Wood

Marsh reeds make me wonder

Marsh reeds are a thing of beauty, an object of art. At one on-line shopping centre, a sheath of marsh reeds and a bamboo vase will set you back about $200. These common wetland plants, including rushes, sedges and some grasses, come in a variety of sizes, shapes and colors. They have been shaped into all sorts of artistic objects, including an amazing variety of baskets, paintings, pictures, musical pipes and even aquatic sculptures. In fact, we hardly see them as functional objects in our culture. They have been associated with art for so long that they have lost all utility for us.

But the utility of wetland plants has long been recognized. The individual properties of texture and flexibility have allowed people to craft these creatures into an amazing variety of woven, glued, carved, pounded and tied products. Bullrushes, as they are sometimes called, can be made into boxes, mats and ropes. When bound together they become clothes and shoes or boats and even buildings. The great arching columns of the reed houses made by the Madan or Marsh Arabs of southern Iraq are beautiful as well as functional. But perhaps the most famous product of all is the paper from papyrus reeds of Egypt and the Middle East.

A wetland is a different place

Wetland plants may be short or tall, dark green or light, and topped with tassels, showy plumes or only tiny blooms. They grow as emergent plants, standing up out of the water or like a bed of spikes across the sandy soils. You can find them in cow pastures and other places you would not expect to see a "wetland" plant. In fact, these hardy creatures are good indicators of water saturated soils, what technically are called wetland processes. Government planning agencies use these species as markers for periodic flooding. So, if you are observant, you can see a zone with the potential for flooding. But sometimes in our rush to re-arrange the world into the familiar, we overlook the obvious value of the species right in front of us. Then wetlands can seem like a nuisance.

Parking on a wetland

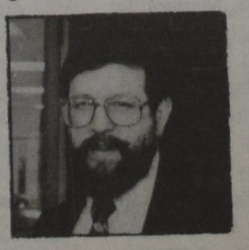
I noticed this in the parking lot of my friend's church one day. He was the proud pastor of a nice new facility on the growing edge of town. They had purchased farmland on the edge of town with nice access to a major intersection. As we walked across the parking lot he told me stories of the building process. At the downhill side I stopped to admire the sedges growing alongside what was obviously a seasonal (ephemeral) stream. You could see their sinuate path across the old pasture moving downslope toward a nearby stream. "Oh," he said, with some displeasure, "those plants have prevented us from paving out here another 15 feet." He went on to explain that this was declared a "wetland", so they could not pave over it. The extra parking was now at the back of the building and less visible to the roadway in the distance. Apparently he was worried that people would not see cars in the lot, and assume the worst about the vitality of his congregation.

What is wrong with this picture?

So, what is going on here? Is a willing servant of the Lord being obstructed by some government functionary? I wondered, so I asked my friend if they taught the story of Moses' early life in their Sunday school program? Well, of course, but what does that have to do with it? Moses, it seems, was saved in a wetland. He was lovingly hidden behind these flexible walls of vegetation. Bullrushes make a compeling metaphor. They are flexible, yet strongly grounded. Their roots (actually a rhizome) are intertwined, so no flood will carry them away. You can slip between the flexible stems and hide from danger, or plant them to prevent erosion, or harvest them for beauty.

And we haven't yet talked about their ecological properties. They are food, home and shelter for a wild variety of wildlife species. Marsh Wrens nest, blackbirds call, dragonflies dart, and muskrats munch them and mound the cattails for their houses. A wetland acts like a natural sponge, reducing taxes for flood control, and cleansing the water of pollutants.

So here, right at your church door is a natural Sunday school classroom. It is a living example of the creator's handiwork. A ready-made place to teach a variety of biblical lessons. I call it "teaching from creation, not just about it." These living lessons are too often missing from our Sunday school curriculum, perhaps because we have forgotten what a marsh reed is for today. They are much more than art-pieces, these creatures of our God and King.



John R. Wood teaches environmental science at The King's University College in Edmonton.

Poetry

The Shepherd's voice

Supper at Emmaus *(c. 1600-1601), Oil on canvas by Michelangelo Merisi da Caravaggio, National Gallery, London.*

Beatrice Vandervelde

Early, the sun barely risen,
they trudge their way to Emmaus.
A bitter road.

"It's over. I can't believe it.
I was so sure He was the one."

"Perhaps too ready to believe the impossible."

"But he gave us cause.
Look at the way he spoke,
at the miracles he did.
He was a mighty prophet."

"No question. A prophet.
But not the Messiah as we had hoped,
the One to set Israel free."

The sound of sandals scuffing the dirt road
accompanies their gloomy thoughts.

What cruel disappointments they have borne.
Their hero, their hope,
crushed. Pinned to that tree.
His voice squelched.
Gone. Already three days.

Abruptly Cleopas bursts out, "And those women.
Can you believe the story they tell?
A vision of angels saying Jesus is alive?"
He grimaces scornfully. "The easiest way
to account for the absence of his body, I suppose."
He shakes his head.

"But what about the others?
They say it is exactly as the women said."

Again, Cleopas shakes his head.
Beyond imagining.

"What is it you are debating as you walk?"
The question stops them cold.
Amazed they stare at this stranger.

What else?
The events on everyone's lips.
How Jesus, who only a week earlier
was welcomed into Jerusalem
by a mighty crowd as a great king
—the Hosannas rang loud and long—
(Oh, that wonderful, festive entry;
their hearts soar at the memory.)
that same Jesus was just as roundly
condemned to die.
"Crucify Him," the people cried.
And so he was. Nailed to a cross.
His Shepherd's voice silenced forever
when he said, "It is finished."

The man awaits an answer.

"Are you the only visitor to Jerusalem
not to know what happened there?"

"What things?" he asks.

"The things that happened to Jesus," they answer.
As if a dam burst,
their sorrow spills
in a flood of words,
telling this stranger everything
that weighs upon their hearts.

"How dull you are," he answers quietly.
"How slow to believe what the prophets said.
Was the Messiah not bound to suffer
before entering his glory?"

He continues to speak,
taking them back to the Scriptures.

"Remember how Moses promised
God would raise one up from among the people
whose voice every soul would obey
or be destroyed? That was Jesus.

"Remember how Moses lifted up the serpent
in the wilderness so the people might be saved?
In that same way Christ had to be lifted up."
He pauses. "Do you see?"

"Hear the prophet Isaiah: The people will listen and listen,
but not understand;
they will look and look, but not see."
He chides, "Was it not so?"

Again and again the stranger shows
how Jesus fulfilled the prophesies of old.

We had been stuck on Jesus' death,
bogged down in a stagnant pool of memories,
filled with sorrow at what was not to be.
And though days had passed,
we could not get beyond—
recalling events, dashed hopes and dreams.
We missed his voice, his beckoning call to come;
lost, wandering sheep without our shepherd.
We grieved his death;
more, we missed his zest for life.
Fearless he was of rabbis and tradition;
love of God and man a stronger chord
than written rules or human customs.
No wonder the pharisees were livid—
Jesus turned things upside down.

This golden-voiced stranger
brings law and prophets to life,
makes our hearts burn,
lifts us out of the miry swamp
onto resurrection ground.

Too soon we reach Emmaus.
We beg the man to stay;
Such delight he gives —
we yearn for more.

At table, he takes bread;
prepares to serve.

Wait ...
We've seen those hands take bread before
and with his blessing feed thousands
seated on a hillside.

It is He! Jesus, our Lord.
No wonder our hearts beat faster
and sang a song within us along that road.
No wonder excitement filled our breast.
His voice has not been stilled;
it rings triumphant in our ears.

The moment we see,
he is gone.
No matter now—
we have tasted truth.
Oh, the joy,
the unspeakable happiness
that floods our being.
We can't sit still or sleep.
We must tell, echo his words.

Hastening back to Jerusalem,
borne on wings,
we carry a message for all who will hear:
The Lord lives.
His voice resounds.

Church

Egyptian army attacks Christian centre near Cairo

Barbara G. Baker

ISTANBUL (Compass) — The Egyptian military launched a series of attacks against a Christian farm in the Suez desert just east of Cairo during February, injuring several staff members and inflicting considerable property damage on the Coptic-owned Patmos Center for handicapped children.

In a final show of force on February 19, army officers and soldiers bulldozed a 25-metre section of the compound wall and began uprooting trees along the property boundaries. The assault was only halted when civil police and state security officers summoned from Heliopolis arrived at the scene.

The first hint of the coming attack came in late January, a Patmos Center representative told Compass, when an army scoop-shovel machine dug a one-metre trench some 150 metres long in front of the compound's wall facing the Suez highway.

A few days later, on Feb. 4, an army officer arrived at the farm to order the removal of all the trees along the south wall of the compound, parallel to a road leading to the Second Unit Army Camp nearby. Planted six years ago, the trees were spaced at five-metre intervals along the walls surrounding the 100-acre land reclamation project.

After talking with the officer, Patmos Center manager Mohsen Nagui Zaki agreed to first discuss the order with Coptic Orthodox Bishop Botros, the spiritual advisor to the Patmos project.

Staff injured by soldiers

But the following day, the same officer returned with three soldiers and began to pull out the trees. When staff workers and some visitors tried to intervene, within a half-hour the brigadier of the nearby Second Unit Army Camp arrived at the scene. Backed by a large contingent of armed officers and soldiers, the brigadier ordered his troops to remove the trees and beat anyone who resisted. Civil police from the Heliopolis police station arrived after five of the centre's workers had been injured, one with a broken arm.

Although a military investigations unit was ordered to take the injured Coptic Christians to appear before a military prosecutor, they refused. Instead, the Christians were transferred for treatment at a civilian hospital in Heliopolis, where a medical report of their injuries was issued. Two days later, the injured Copts were called before a military prosecutor, who filed criminal charges against them for resisting military orders.

After a 10-day lull, Brigadier Tarek El-Hawary called Bishop Botros on Feb. 18, asking for an appointment with him. They agreed to meet at the farm at 1 p.m. the following day, but the brigadier failed to appear.

An hour later, an officer from the troop's fourth brigade came and started setting up an army tent in front of the wall facing the Suez road. When the centre staff tried to stop him, Brig. Hassan El Roweny came with some soldiers to force the issue. In the ensuing melee, El-Roweny ordered his soldiers to beat the farm's workers and arrest them.

Bulldozer demolishes walls

As manager of the center, Zaki was taken into temporary custody, and El-Roweny ordered a bulldozer parked at the nearby military police station to demolish the side wall of the compound. By the time civil police and state security officers had reached the scene and stopped the fracas, some 25 to 30 metres of the wall along with some concrete pillars supporting adjacent buildings had been leveled.

Coptic sources confirmed to Compass on March 5 that the office of Egyptian President Hosni Mubarak had intervened in the case a few days earlier, on the eve of Mubarak's visit to Washington, D.C., promising to "end the issue" without any further problems for the Christian centre.

Previous attempts by this same army camp to raze the centre on Dec. 15, 1996, and Jan. 30, 1997, had caused massive damage, demolishing four buildings as well as slaughtering farm animals and leveling major sections of the limestone-block walls surrounding the property.

Originally rented from the Egyptian Ministry of Agriculture, the Patmos farm was purchased in 1995 to house the Cheerful Heart Center, a Coptic Christian home for mentally handicapped children.

"Apparently elements in the Egyptian army don't like a Christian presence there," one knowledgeable source told Compass two days after the attack. During the past 20 years, Egyptian authorities have been accused repeatedly by human rights observers of being lax in protecting the lives and property of Coptic Christians, who compose at least 10 per cent of the population.

Commission calls for end of state church in Norway

Andreas Havinga

AMSTERDAM (ENI) — Major reforms proposed by a church commission in Norway aim to end the Lutheran church's status as the established state church.

The Church-State Commission of the Church of Norway has proposed that the power to appoint bishops be handed over from the government to a church body, and that the church be responsible for its own leadership and finances. These changes were necessary to bring the Church of Norway into line with the "multicultural and multi-religious" nature of Norwegian society, a church news release said.

The reforms outlined in the commission report issued on March 7 would require changes to the country's constitution. They are not expected to come into effect for at least a decade, according to experts.

One of few state churches

The Church of Norway is one of the few remaining state churches in the world. Norway's constitution, which dates from 1814, names "the Evangelical Lutheran religion" as "the public religion of the state." The king is the constitutional head of the Church of Norway, and the parliament (Storting) serves as its legislative body. About 86 per cent of the Norwegian population are members of the Church of Norway. The prime minister himself, Kjell Magne Bondevik, is a Lutheran pastor.

FUNK & WAGNALLS NEW ENCYCLOPEDIA

An ancient wooden Norwegian church.

The report of the church commission comes two years after the dis-establishment of the Church of Sweden, the world's biggest Lutheran church.

The Swedish example was among several studied by the Norwegian commission, Dag Stange, head of the Church of Norway's information department, told ENI. Commission members visited Sweden, Finland and Germany before completing their report.

The church-state commission prefers to talk of a "loosening" of church-state relations rather than a split between the two institutions, Stange said. Judging from initial reactions, the reforms are proving less controversial than expected.

The commission has proposed that a membership fee be introduced to finance the Church of Norway. Currently, the church receives its income from public contributions decided by politicians in the municipal councils and in parliament.

Stange told ENI that church-state relations had been debated in Norway for many years, last gaining prominence when a politically appointed commission in 1975 called for the dis-establishment of the church. The proposal at the time seemed too drastic, and later reforms produced the present church structure, which was seen as a compromise.

The first national synod was held in 1984, and the federal government handed over its right to appoint pastors to diocesan councils in 1989.

Whereas the church-state debate in the 1970s was largely centred on matters of principle, the mood today is more pragmatic, Stange said. The church's more than 1,300 parish councils have been invited to respond to the current commission report by early September. The church's general synod will then discuss the proposals at its meeting in November. The Norwegian government is expected to appoint its own commission to study the issue before introducing any legislation.

Meanwhile, the Bishop of Oslo, Gunnar Staalsett, is calling for a consultative referendum, according to a March 8 report from the Ministry of Foreign Affairs. He believes the future of the established church is too important to leave to the church's governing bodies and the country's political parties.

Out of a total population of 4.5 million, the largest non-Lutheran denominations are Pentecostals (46,000 members) and Roman Catholics (42,000 members). The biggest non-Christian groups are humanists (68,000 members) and Muslims (56,000 members).

Norwegian society of late has been reflecting its increasingly multi-faith nature, particularly in urban areas. Two years ago Muslims in the capital, Oslo, were granted the right to broadcast their Friday call to prayer through loudspeakers. The Norwegian Heathen Society (which claims there is no God) was also granted the right to broadcast calls from a rooftop once a week, including the call, "God does not exist." Until then, the only legal prayer calls in Norway were the ringing of church bells.

Church

Nigerian government declares Islamic law unconstitutional

Harry der Nederlanden

After two years of violence and hundreds of deaths caused by the introduction of sharia (Islamic law) in twelve northern states, the Nigerian government has at last declared it to be illegal. According to the *National Post*, Kanu Agabi, the Nigerian Justice Minister, sent a letter to the 12 states telling them that sharia violates the constitution, which forbids discrimination on the basis of religion.

Under sharia, a Christian woman was recently condemned to be stoned to death for adultery. Christians are becoming "an endangered species" in the northern states of Nigeria, said Margaret Elioku, chair of the Eastern Christians Summit, as she appealed to Christians around the world to put pressure on the Nigerian government, according to Compass.

She made her appeal after Muslims in Ilorin city, took to the streets to demand the implementation of sharia in yet another state, Kwara. The demonstration, part of a Muslim festival, turned violent and mobs began attacking Christians, killing three.

Justice Minister Agabi, however, did not point to discrimination against Christians first of all, but to discrimination against Muslims. He reasoned: "A Muslim should not be subjected to a punishment more severe than would be imposed on other Nigerians for the same offence. Equality before the law means that Muslims should not be discriminated against. As an elected governor, I am certain that you would not tolerate such disparity in the allocation of punishment. It is not only against the constitution but also against equity and good conscience."

International pressure made difference

Agabi acknowledged international pressure influenced his government's decision.

"It is my solemn duty to bring to your notice the hundreds of letters which I receive daily from all over the world protesting the discriminatory punishments now imposed by some sharia courts for certain offences," he wrote, according to the *National Post*. "As a respected member of the world community, we cannot be indifferent to these protests."

Many of the letters were prompted by the death sentence imposed on the woman accused of adultery. However, she was subsequently acquitted by an Islamic Court of Appeal. The court put aside the sentence because it said the legal process of sharia itself had been violated. However, another woman in a neighboring state was condemned to stoning for adultery after having a child, although she is divorced.

Paradoxically, after 30 years of military rule in Nigeria, the introduction of sharia in the northern states came under the rule of a democratically elected president, Olusegun Obasanjo, who is a Christian.

Outlawing sharia could lead to more violence

In an interview with the *National Post*, Paul Lovejoy, a historian at York University, speculated that outlawing sharia will lead to more violence. He added that adopting sharia law was an intentional provocation by Nigeria's northern Islamic states that Obasanjo cannot afford to back down from.

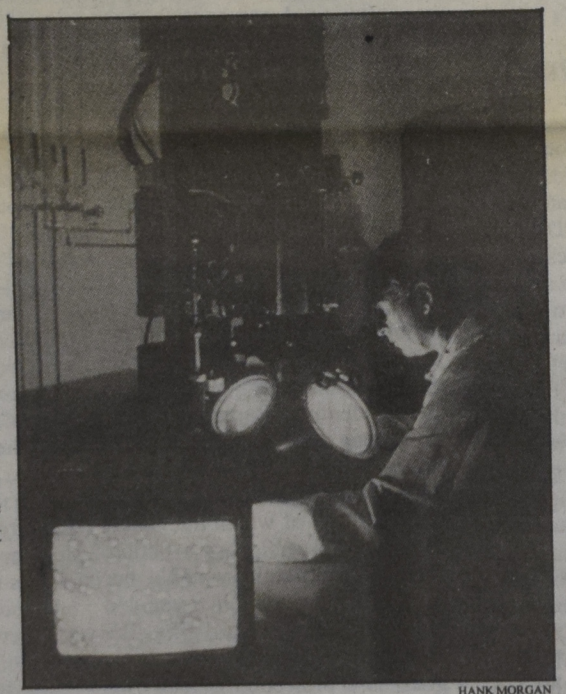
"In a country like Nigeria, where you have extreme religious polarization, there's not much room for religious law. There has to be secular law," he said.

Nevertheless, Lovejoy was optimistic about the future of Nigeria, believing that democracy will eventually flourish. "Nigeria at one time had one of the freest presses in the world," he said. "The military destroyed a lot of that. But the vitality is still there."

Stem-cell rules allow human embryos to be destroyed for research

OTTAWA (Zenit.org) — New federal guidelines that will allow publicly funded scientists to cannibalize human embryos for stem cells are already igniting an ethical firestorm in Canada, the *Globe and Mail* reported.

Dr. Margaret Somerville, founding director of McGill University's Centre for Medicine, Ethics and Law, says the country should have moved more slowly since some people believe "we were all embryos at some stage, and that's the first stage of life.



HANK MORGAN

New government regulations would allow the use of so-called spare embryos created at fertility clinics that are donated with their owners' agreement.

Embryos deserve respect

"In the past you couldn't see life before birth — you would see the baby when it was born," she told the *Globe and Mail*. "But today, we have an awareness of what exists before that. Does the embryo deserve the same respect as the rest of us? I think it does. I'm very, very concerned ... that in a secular society, we don't lose our sense of the profound respect for the transmission of life, the essence of life, and for life itself."

Regulations by the Canadian Institutes for Health Research, released in March, would allow the use of so-called spare embryos created at fertility clinics that are donated with their owners' agreement. The rules would also allow use of aborted babies, but would ban human embryo cloning.

The Catholic Church as well as many ethicists oppose the procedures because the embryo is destroyed when stem cells are extracted.

Somerville said officials should have waited longer to explore the possibilities for drawing stem cells from a source other than embryos. Research has shown that stem cells can be harvested from adult skin, without endangering or destroying human lives.

Other observers see things differently. Bernard Dickens, a professor of health law and policy at the University of Toronto, called Canada's new rules a "sensible compromise." They are stricter than Britain's but looser than those in the United States.

Britain legalized human cloning

Britain has moved ahead to legalize human cloning for stem-cell research. In the United States, President George W. Bush has limited government financing to existing stem-cell lines.

Embryo stem-cell research in Britain moved into high gear in March when regulators granted the first licenses allowing scientists to extract and experiment with the cells of embryos that are "leftover" from in vitro fertilization.

In Canada, Maureen McTeer — the wife of Conservative Party leader Joe Clark, and a lawyer who has written a book on ethical issues such as embryonic research — said embryos should be protected, just as a severely handicapped child is protected from being killed to harvest his or her organs.

"We do that for a purpose because ... we believe that human life is important and that it has to be protected, and that the vulnerable among us need to be protected," she told Reuters.

British churches call on Israel to withdraw

LONDON, England (EP) — Heads of the British churches on March 15 added their voices to calls for Israel to completely withdraw from former Arab territories it has occupied since 1967. The statement was announced at the conclusion of a conference attended by more than 300 delegates representing Catholic, Anglican and Methodist churches of Britain and Ireland.

The signatories of the statement said they sympathize with Palestinians who live under the Israeli occupation. They called on the international community to work to end the Israeli occupation of the disputed territories, saying their ultimate goal was for "peace and justice" in the region.

The World Council of Churches has also called for the end of what it describes as the "illegal occupation of Palestine." In a statement dated March 19, the WCC said, "Our united message is clearly stated by the WCC Executive and Central Committees: the illegal occupation of Palestine must come to an end. It is at the root of the violence. Unless this is addressed, there can be little hope for a just and lasting peace."

After almost a year Philippine missionaries still held hostage

MANILA, Philippines (EP) — Missionaries Martin and Gracia Burnham have been held hostage by a militant Muslim group in the Philippines for nearly a year. The couple's sponsoring agency, New Tribes Mission (NTM), asked that people continue to pray for their safe return. "We cannot see the big picture of what God is doing, but we acknowledge that He is in control," said NTM in a statement March 13.

Martin, 42, and Gracia, 43, were kidnapped from an island resort on Palawan in the Philippines on May 27, 2001, by a terrorist group known as the Abu Sayyaf. "As we await the outcome, please pray for wisdom and discernment for the U.S. and Philippine governments, and safety for the troops involved in military operations on the island where the hostages are being held," requested NTM.

The Burnhams have been missionaries to the Philippines since 1986 and have three children who remain in the United States.

Book Review

Book offers keen insights into how Canada relates to Aboriginals

Nation to Nation: Aboriginal Sovereignty and the Future of Canada,

New Edition, Bird, Land, MacAdam, eds.,
(Toronto/Vancouver: Irwin Publishing, 2002), 276 pp., $26.95.
Reviewed by Mark Vander Vennen

In 1763, the British Crown issued a binding Royal Proclamation declaring that any lands possessed by First Nations in British North America would be reserved for them, unless or until they ceded that land to the Crown. For First Nations peoples, that Proclamation roughly reflected the spirit behind the Two-Row Wampum Belt that the Iroquois Confederacy gave to Dutch settlers almost four centuries ago, as part of the first recorded treaty with Europeans. The Belt pictures each nation paddling in its own canoe, down the same stream, side by side, in friendship and equality.

The book *Nation to Nation: Aboriginal Sovereignty and the Future of Canada* is something of an enactment or mirror of the Wampum Belt and the Proclamation. Published by the Public Justice Resource Centre, a sister organization of Citizens for Public Justice, *Nation to Nation* consists of 28 chapters, divided about equally between Aboriginal and non-Aboriginal authors.

Getting rave reviews

A measure of the book's success are the rave reviews the book is receiving in both the Aboriginal and non-Aboriginal press. And well it should: *Nation to Nation* is an exceptional, articulate introduction to the current status of Aboriginal and non-Aboriginal relations in Canada — at a time when it's badly needed.

Who are First Nations peoples? The book provides an excellent orientation into Aboriginal history by Aboriginal historians, legal experts and community members. Their stories force the reader to confront any number of dangerous myths and half-truths. A popular misconception, for example, is that First Nations peoples today are the recipients of huge, excessive amounts of tax-free federal money. But statistics prove the lie: 84 per cent of Aboriginal households live below the Canadian poverty line. Unemployment on reserves is 80-90 per cent; 23 per cent of on-reserve houses have neither piped nor well water. Suicide rates are six times the national average, and the youth suicide rate ranks the highest in the industrialized world. Using the same United Nations tools that have often ranked Canada as the best country in which to live, Canadian Aboriginal communities rank 63rd on the list of nations.

Remarkable resilience

As Tim Schouls notes in his essay "The Basic Dilemma: Sovereignty or Assimilation", statistics like these grace nearly every report on "Aboriginal issues." That is unfortunate, because they perpetuate a damaging half-truth. As the book clearly shows, First Nations peoples have shown a remarkable resilience. In "Rebuilding Community after Residential Schools," Maggie Hodgson describes just some of the huge amount of healing activity currently taking place in First Nations communities. First Nations peoples are gathering strength for difficult but profoundly courageous processes of healing.

But what are they healing from? The book, like so many reports, both Aboriginal and non-Aboriginal, makes the compelling case that Canadian society's explicit policy of the "assimilation" of Indian people amounted to an attempt to destroy the Aboriginal culture and way of life — often in the name of Christ, and often by simply equating the way of Christ with a Western way of life. In her brilliant essay, Olive Dickason, an Aboriginal journalist and expert in international law, traces the legal antecedents justifying conquest and assimilation back to early European jurisprudence. But she also notes significant contrary legal voices in Europe, including voices from the church.

Right to vote in 1960

Assimilation meant that Indians became wards of the state — literally, Crown Wards, orphaned, as it were, from their lineage and way of life. Key ceremonies like potlatch were outlawed. Indians could become Canadian citizens only if they declared themselves no longer Indian. They would lose their Indian status if they owned land, earned an educational degree, became a minister or priest, or if a woman married a non-native person. Between 1927 and 1951, it was illegal to fundraise in support of First Nations land claims. And it was not until 1960 that Indians were given the right to vote.

But it was the residential school which served as one of the most powerful instruments of assimilation. Children, forcibly removed from home, were strictly forbidden, for example, to speak their own language, and interaction between siblings was severely restricted. The fact that Indian residential school children developed, in response, a common sign language across Canada, is a testimony to their remarkable resilience.

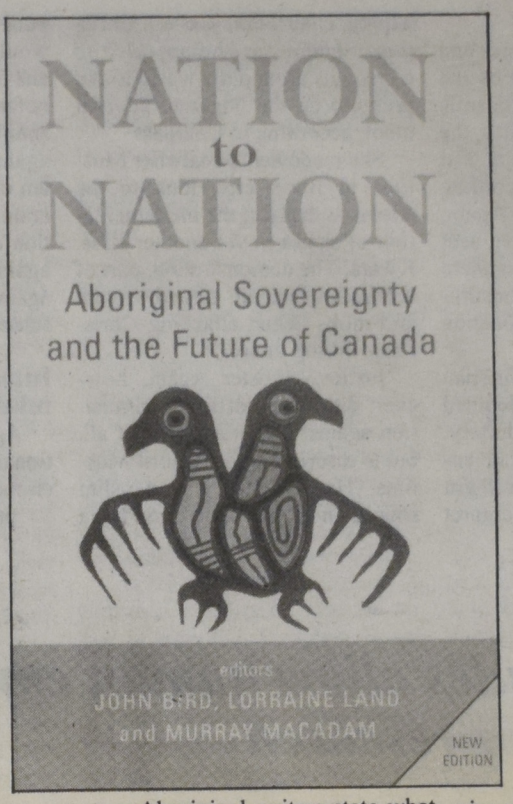
Tim Schouls eloquently describes the "liberal individualism" underlying the doctrine of assimilation. Liberal individualism gives strict primacy to the rights and self-interest of the individual, at the expense of all else. It is blind to the identity and culture that belonging to a group confers onto an "individual", and its blindness to group and community realities has the effect of dismantling group identity.

Conflicting ways of life

Despite advances, liberal individualism and the attitude of Indian assimilation live on. Our prosperity, in part, depends on it. Andrew Chapeskie tells an anecdote involving Stockwell Day. By no means is Chapeskie picking on Day — rather, his position represents a widespread point of view, one held across political parties. In October 2000, Brendan Cross, leader of the First Nations Party of Saskatchewan, set fire to the page of an Alliance policy that refers to Aboriginal peoples. "Day grabbed the burning page and extinguished it to the applause of the audience, saying 'Folks, it is the twenty-first century. We have got to move away from meeting needs based on what race you are'" (p. 74).

The degree to which his statement makes sense to us in this context is the degree to which we ourselves subscribe to the principles of liberal individualism. Of course we ought not to meet needs on the basis of race! But Chapeskie, using an example of conflicting methods of harvesting rice at Oval Lake in northern Ontario, makes the compelling point that the issue has to do not with race but with conflicting ways of life, and with different understandings of our place in the world. Public justice requires that different ways of life be given the legal protection that they need to flourish. But liberal individualism is incapable of providing that protection.

I am struck by differing tones of speech in *Nation to Nation*. The non-Aboriginal writers state what we "must" or "ought" or "need" to do. By contrast, the Aboriginal authors, in a wide variety of ways, say "this is who we are." For centuries now, First Nations peoples have had to describe who they are — it's as if we as non-Aboriginal people have yet to hear them.



The 'imaginary Indian'

That brings us to the essay which in and of itself is worth the price of the book. In "Romancing the Other in Aboriginal Support Work," Jennifer Barron describes the strong tendency by non-Aboriginal people to construct an "imaginary Indian." The "imaginary Indian," of which the "noble savage" is a version, is a fiction. The Indian is neither noble nor savage, but a person like you and me, with both flaws and gifts. The "imaginary Indian," her thesis goes, is a projection of our own need for self-affirmation, either by asserting our Western superiority over other cultures, or by creating an object that we use to try to eradicate everything that we ourselves despise about Western civilization.

It is as if we have created a thick mist between us and Aboriginal people, requiring them to state over and over again — with considerable patience, in my experience — who they are. Actually hearing them involves much more than simply listening — it involves self-analysis, and moving beyond our own longings.

A way to begin listening could be to implement a proposal by Rev. Stan McKay, former Moderator of the United Church of Canada, and a contributor to the book. McKay urges that a one year course in Aboriginal history be a mandatory part of high school curriculum across Canada. Perhaps Christian high schools could lead the way!

The book ends with a quote from Anglican Primate Michael Peers. On September 25, 2000, in the *Globe and Mail*, Peers wrote: "I believe the relationship between Aboriginal and non-Aboriginal peoples of Canada could be the dominant issue of the next decade. It is an affair that is soul-size for Canada, and its outcome will tell us what kind of society we choose to be."

I believe that the word "soul-size" is not just a clever sound byte. The Aboriginal/non- Aboriginal relationship is all about the size of Canada's soul; it is the measure of Canada's soul. The relationship is not an academic problem. It is a personal and relational problem, and one of public justice.

Many readers of *Christian Courier* come from a tradition which, since Groen van Prinsterer and Abraham Kuyper, has articulated Gospel-driven alternatives to liberal individualism. Happily, that tradition lives on in this book. But what will be the size of our own collective "soul"? How will we "listen"? How will we grapple with the theme of Gospel and culture, as the early church in Jerusalem had to? And how will we actually be reconciled with our neighbors?

It is remarkable that a majority of Aboriginal people, including Matthew Coon Come, Grand Chief of the Assembly of First Nations, declare themselves to be believing Christians. They are waiting for answers to these questions from their brothers and sisters. To that end, *Nation to Nation* is an invaluable, essential resource. It ought to be in all of our hands.

The issues are complex, and there is no quick fix. But this much is sure: they persist. Oka, Burnt Church, the Lubicon, the Innu: the issues will not go away until they are answered. They are not subject to the ebb and flow of journalistic caprice. First Nations peoples are asking to be heard.

Mark Vander Vennen is a social worker, therapist and writer living with his family in Cobourg, Ontario

Caregiving/Psychology

Peter Pan and the lost boy (a diary)

The rumor that I've never changed a diaper is not true. I've changed two!

Jon Walker

Sunday — 12:30 p.m.

My eyes fill with tears as I watch my wife, Sherry, board a plane to Vermont. And these are real tears! Sherry is touched that I'm going to miss her so. She doesn't yet realize my tears are actually for myself! I'm about to spend one solid week alone with our (then) two-year-old son, Christopher. What have I gotten myself into? What's worse, it was MY idea — "Sure, go help your Dad. I can hold down the fort. It doesn't take much… does it?"

And so, for the first time since Christopher's birth, Sherry sheds her sweet human appendage, and I watch her walk through the boarding gate for a long-overdue break. Christopher and I wave goodbye, lingering long enough to see Sherry's red hair emerge in an airplane window.

She's gone. So Peter Pan, with one Lost Boy in his arms, flies back to Never Never Land to await the return of the Wendi Bird.

1:30 p.m.

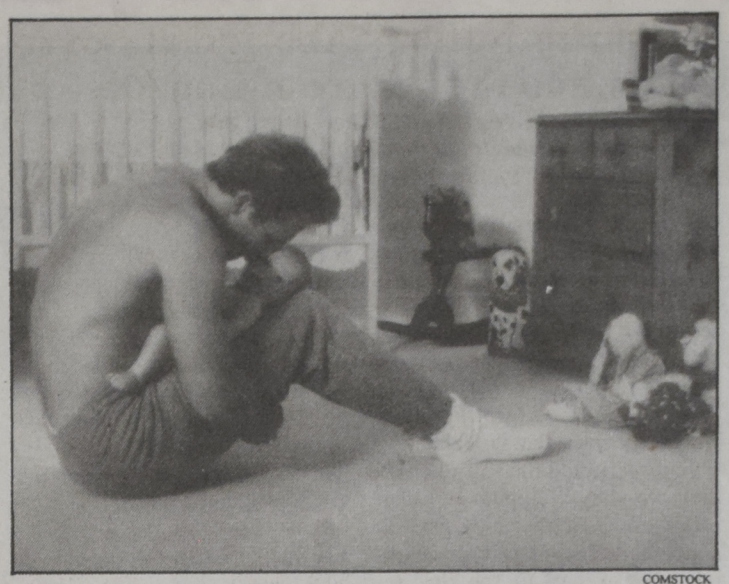
Lunch isn't too difficult. I've done this before. OK, so he gets a little cranky when I forget that he likes mustard and not mayo. Ethics check: Is it wrong to tell a two-year-old that it *is* mustard; it's just white mustard? OK, so maybe that's not the best solution. I learn quickly that scraping it off the bread isn't the best approach either. Can you say, "peanut butter and jelly?"

Nap time. No problem! We're up in time for church and free nursery care! Back home, we start the bedtime routine, including packing his bag for tomorrow. Diapers — check; extra set of clothes — check. No wonder my wife has abandoned purses for backpacks!

As I lie down to sleep, I realize how alone I feel. Normally I'm the one traveling, so it's not so much the loneliness as the fact that it's just me and the boy at home — alone. I'm the only adult supervision, and that scares me! If anything happens, I'm responsible for someone other than myself. I guess this shows me how much I've pushed the responsibility for Christopher onto my wife.

Monday — 5:30 a.m.

The alarm goes off, and I struggle to get out of bed. My whole life I've been a dash-through-the-door, grab-some-toast kind of person in the morning. Even when I did a morning radio show, I'd often be climbing the stairs to the studio with seconds to spare before I was on the air. Now it's 0-dark-thirty, and I've got to get up. I don't have to be at work for several hours, but I have to get ready for work before the boy wakes up and my focus shifts fully to him.



COMSTOCK

Once ready, I wake him up because now I have to feed him breakfast, get him dressed and get us out the door to the childcare we've arranged for the week. Did you know that two-year-olds have no concept of time — as in, hurry up; we've got to go?

"I don't care if Mommy always does it that way; Daddy's going to do it this way." You know, I think his hair looks better when it's not combed anyway!

7:30 a.m.

Peter Pan in a business suit joins the race of commuters, but my goal is not a beeline to the office, but to childcare. By the time I do get to the office, I feel like I've already worked half a day. Plus, I have to stay focused on what time I need to leave so I won't be late picking up Christopher.

4:30 p.m.

After getting Christopher, I decide to take the easy way out and stop at an all-you-can-eat buffet. He eats free. I get a great meal, and I don't have to cook.

How brilliant can you get!

Not very!

I soon realize my tactical error: it's nearly impossible to take a two-year-old through a buffet line while holding more than one plate. And it doesn't seem safe to leave him all alone at a table while I go through the line by myself. Hey, I have a college degree. I can figure this out — I wait long enough for a table to open right next to the buffet line, and then we're in business. After lingering at breakfast, Christopher now eats well and quickly. Before I've even finished my meal, he's spotted the ice cream machine.

"Daddy, I want some ice cream."

"OK, as soon as I finish eating, I'll get you some."

"But, Daddy, I want some ice cream!"

"Christopher, I've told you I will get you some ice cream, but I'm not going to get it until I finish eating."

Now he's near tears: "But I want some ice cream."

"I just told you you'd get it. YOU WILL HAVE SOME ICE CREAM, BUT NOT UNTIL I'M FINISHED. Just wait a few minutes."

Five seconds pass. This is, evidently, an eternity to a two-year-old. He starts up again. I tell Christopher that if he brings it up again, he won't get any ice cream at all. He appears to understand this and stops asking for the ice cream....

Tuesday — 5:30 a.m.

It's a rigid routine, but it's the only way to make it all work. I wonder how many single parents do this every day. As Christopher eats his breakfast, he asks, "When is Mommy coming home?" I'm thinking, "Not soon enough." Out loud I say, "It won't be until Sunday. That's five night-nights from now." I have to count these out on my fingers because, after all, I was a journalism major in college.

8:00 p.m.

Bath time for Christopher. "OK, I didn't know Mommy does

Concluded on page 14...

Living life like a feather in an open hand

Getting Unstuck

Arlene Van Hove

In the last few years I have twice been the "cheese" in a crushed sandwich. That means I was an innocent driver waiting for the vehicle up ahead to turn left. Both times I remember looking into my rear view mirror when I had to stop. I hoped the driver behind me was alert because both incidents were at an awkward spot as they took place immediately after a busy intersection where drivers begin to pick up speed or try to run an amber traffic light. Both times I remember clenching my steering wheel as the vehicle from behind crashed into mine.

A clenched fist or an open hand

Elisabeth Kubler-Ross and David Kessler begin their new book *Life Lessons* with a similar story. The "cheese" in their story has an epiphany as she looks at her clenched hands on the steering wheel and realizes that is how she lives her life. She decides she does not want to die that way. Consequently, she closes her eyes, relaxes her body and *surrenders* to whatever happens.

After the impact, she opens her eyes, and realizes she has again been given the gift of life but recognizes she has "held life with a clenched fist." After the accident she is able to "hold life in her open hand, as if it were a feather resting on her palm." She learns the valuable life lesson of surrender.

Life lessons

Elisabeth Kubler-Ross and David Kessler spent many years working with people who are dying. Elisabeth also has written many books on the subject. This last book, however, is on life and living!

The authors believe the tragedy in life is not that it is short, but that we see only in *hindsight* what really matters! They have found, through their work, that life hands us lessons — universal truths teaching us the basics about love, fear, time, power, loss, happiness and relationships. These lessons according to Kubler-Ross and Kessler come up time after time. The authors further believe "we are not unhappy because of the complexities of life. We are unhappy because we miss its underlying simplicities."

And so, they challenge us to look at ourselves and ask — is this really how I want to live my life?

The lesson of surrender

Life has its tragedies. Death, illness, job loss, marital separations, divorce — any of these life changes can catapult us on to the roller coaster of life. But do we *drive* the roller coaster or do we *ride* it? There is an immense difference. Can you image how frustrating it would be to try to make the roller coaster go the way you want it to? Not only would we have trouble steering it, we would miss the experience of just riding it with all the highs and lows.

Surrendering to the processes of life does not mean giving in or giving up. It means being responsible for our lives. It means making choices for our lives that fit. It means making short- and long-term goals. It means leaving room for life's mysteries.

How do we let go of our illusion that control is always good? How do we surrender? It is like ending a game of tug-of-war — we unclench our fingers and simply let go! We relax and rise every day, make a plan and say "Thy will."

Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

Art Review

Good ordinary art with a pinch of grit

Forgotten in Chernobyl *(1999), oil on canvas by Gerald Folkert.*

ARTWORK COURTESY CALVIN SEERVELD

Calvin Seerveld

The thought-provoking exhibit of paintings entitled *Restless Slumber* by Manitoban Gerald Folkert opened at the Mennonite Heritage Centre Gallery in Winnipeg on March 8, 2002. More than 100 people filled the large bi-level gallery in a festive mood.

Well-known singer Steve Bell sang his song *Even Tide* written specifically for the occasion. Nolan Balzer also sang the bittersweet *Blues 92* Seerveld version of Psalm 92 to mark the ambiguity of the theme of troubled sleep in this series which was painted 1999-2002.

The main 10 large paintings are poignant images which invite viewers to piece out the twice-told stories of human vulnerability they quietly tell. A woman lies prone on a cot in a bare, garishly lit room where the sickly green paint is peeling off the walls, *Forgotten in Chernobyl* (1999). In *The Watcher* (2000) a wholly dark silhouetted male laborer at mid-distance pauses to survey his wasteful back fires to clean up the stubble of the fields, while in the foreground, behind his back, lies a naked girl he does not see (but has playing in his mind?).

Dealing with subliminal experiences

The ostensible topic of the series of paintings is sleep, but "slumber" is an occasion for Folkerts to present the multiple life varieties of being semi-conscious: *Free- fall* (1999) from an airplane height in your dreams; an older married couple troubled by one sleeping with the machine to treat sleep apnea; a fragile human creature in an amber winding sheet *Waiting for Eternity* (2002). Each snapshot image, as it were, presents real human vicissitudes metaphorically, so you know there is more to life than meets the eye. Folkert's artistry is not off-putting, not out to shock or mystify, but deals carefully, sometimes slyly, with our often subliminal experience.

Each of the ten large paintings (often five by six feet) has a small complementary "abstract" painting next to it, composed of the palette pigments left over from the main painting. This method was Folkert's way of loosening up the controlled tightness of his usual painterly style. It is fascinating to watch how the playful exercises in paint, "abstract" cascades of color, slowly and surely become focused and firmed up into artworks like *Cityscape: looking from the outside in* (2001), while the brush strokes in the large paintings gradually become looser and more "abstract."

A double-take look

A strong feature of the artistry, I think, is the human figure. And there is always some quirk of color, body position, or juxtaposed detail that makes the figures more than representational. Each portrayal makes you do a double-take look. That is the mark of good art: to make the ordinary surprising or memorable.

In this artistic series one can learn the complexity of human sleep. Sleep is a great gift of the Creator because sleep makes our tired bodies fresh again. But sleep can be used as an escape, not to face reality. Worse, we may not always be as safe as sleep promises. Slumber may also be restless because we are bothered by the unfinished business of our waking lives. *Restless Slumber* probes with insight all these matters.

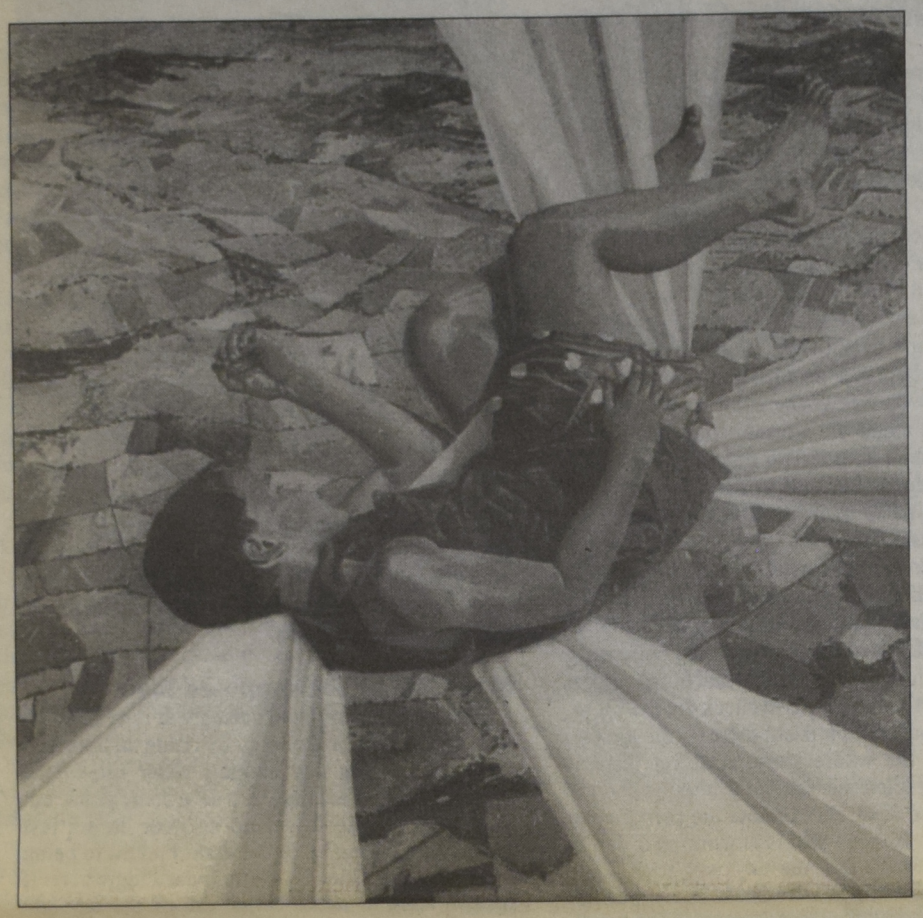
His Christian faith subtly percolates

Folkerts has the wisdom to let his Christian faith subtly percolate in the spirit of his painterly art by showing compassion for the problematic figures he treats. There is a kind of quieting beguilement with the wonders of our world plagued by troubles. Artist Folkerts obeys the artistic norm of remaining oblique, allusive, metaphorically elliptical. And his artistry shines with a people-friendly encouragement to keep looking at the artistic images and to pick up the serious, gentle, non-judgmentally perceptive approach of the artist when you consider the restless sleep we or our neighbors experience.

Happily dancing

For me the last abstract piece, *Half-Moon Dance with Ball & Chain* (2002) is most successful in capturing where the artist Folkerts perhaps is as a member of the Reformed

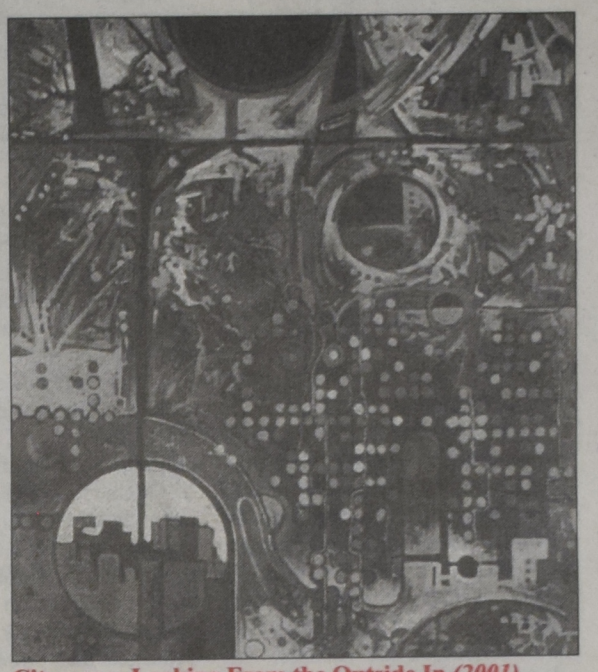
The Watcher *(2001), oil on canvas by Gerald Folkert.*



Free-fall ***(1999), oil on canvas by Gerald Folkert.***

Christian community. The construction looks like a tilted dance floor on which half-moon circles outfitted with necklaces of beads are crowded together, like bumping cars at an amusement park, ready to dance and fling off one's inhibitions. But the ball and chain are present as restraints. Viewers are encouraged to pull down (gently) on the ball because the "chain" up above is a **spring**! When one pulls down on the ball, the whole dance floor is gently animated and the necklaces happily...dance.

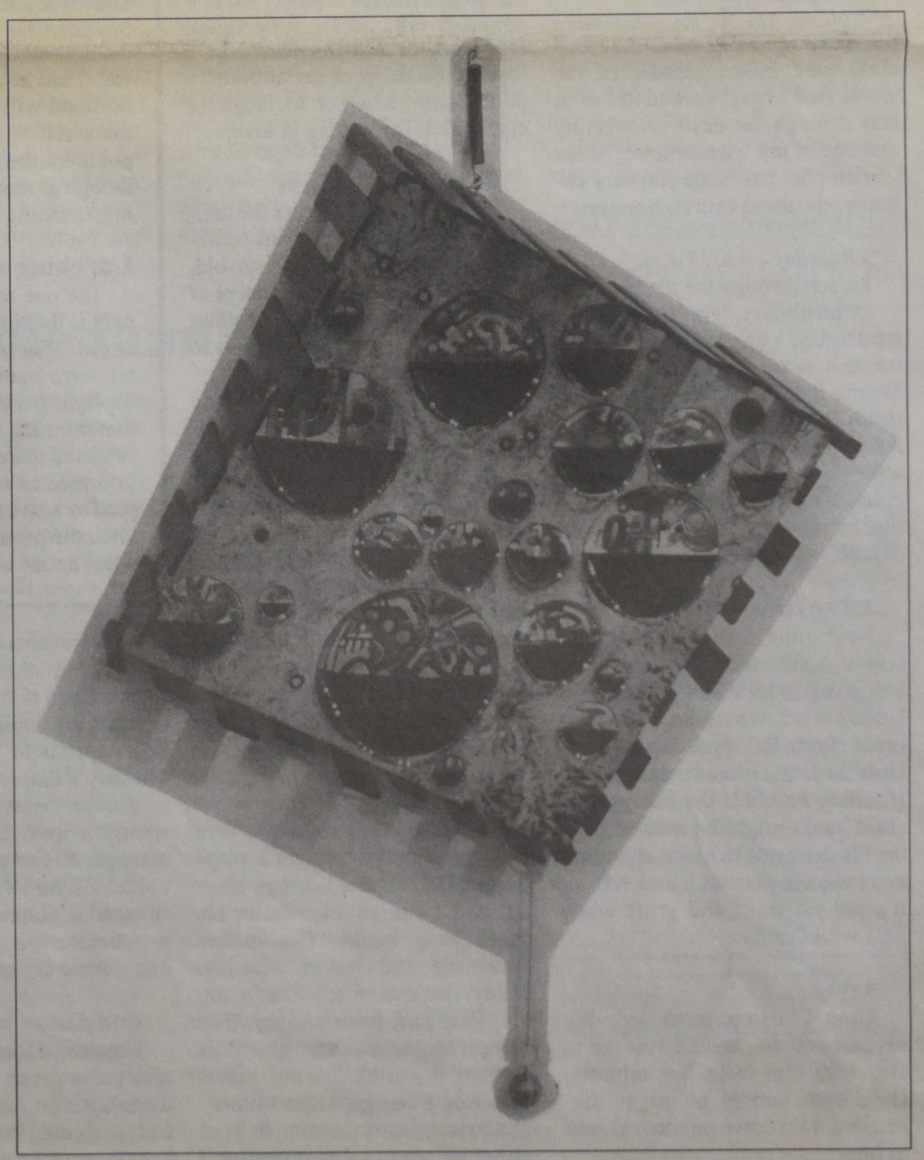
This exhibit of *Restless Slumber* will be shown in Winnipeg until April 27, 2002. Venues are being sought on the West Coast and in Ontario. It is due for exposition at Dordt College in Iowa, January-February 2003. It is well worth your time to take it in with others.



Cityscape: Looking From the Outside In ***(2001).***

Calvin Seerveld is a retired professor of aesthetics with the Institute for Christian Studies, in Toronto. His website is: **www.seerveld.com/tuppence.html**

Waiting for Eternity (that's a pretty long time) ***(2002) oil on canvas by Gerald Folkert***



Half-moon Dance With Ball & Chain ***(2002), mixed media.***

Family

Peter Pan and the lost boy

... continued from page 11

it that way. Let Daddy try it this way." Ooops! Gee, I thought they meant it when they said NO TEARS shampoo.

After Christopher is in bed, I start to work on some other chores. I'm beginning to see why lately my wife has turned into a nocturnal animal. There's so much to do, and after Christopher is in bed, there's more freedom to catch up on work, chores — or even to get a few minutes of peace and quiet.

Wednesday — 10:00 a.m.

A mini-crisis is brewing. The people who have been so helpful in taking care of Christopher have a family emergency and may not be available to take care of the little guy tomorrow. Any other day, I could have just taken off, but I have a meeting I can't miss. It's been scheduled for months. I'm clicking off my options, but none of them are working out. If I bring him to work, can I get my two-year-old to sit quietly through a four-hour meeting? Yeah, right.

5:00 p.m.

You've got to love Southern Baptists. A cheap meal and free child care in the middle of the week. Just when I needed it! I even stay through the business meeting and one of my friends notes, "I see Christopher has made you very enthusiastic about church business."

Thursday — 6:15 a.m.

I sleep through the alarm.

"Christopher, you're in for a treat today. You get to eat in the car on the way to Trina's. Wow! Won't that be fun?" I ask as I throw clothes onto his sleeping frame. He really DOES look better with his hair uncombed, I think. And thank God for Pop Tarts — the breakfast of champions and parents who are running late.

8:30 p.m.

Next time someone asks my stay-at-home wife if she works, I'm going to kick him in the shins. I think work would be a pleasant break from this grueling routine. How do single moms manage this? If I only had half the energy this child has, I might be able to keep up. He demands so much attention, and I want to play with him, too, so it's not all snort and gruff when he's with Daddy.

9:00 p.m.

I put Christopher to bed. We say our prayers, and he asks me to stay with him for a few minutes. He's been cuddly all night. Exhausted, I lie down on the bed next to him.

Friday — 3:47 a.m.

I wake up. I fell asleep next to Christopher, and now I've got a stiff neck to prove it. I get ready and then work around the house until it's time to wake Christopher.

6:30 a.m.

Christopher wakes up cranky. He doesn't look like he feels well. Oh great, if he's sick, then I can't take him to childcare. How many times have I heard that excuse from women in my office? OK, so maybe it's not just an excuse.

I try to make heads or tails of the thermometer. Oh, I get it, it's neither! It's an ear thermometer.

Of course, that's the way Mommy always does it. No fever, at least as far as I can see. Trina says bring him on. I don't even know what medication to give him. My wife seems to just know this stuff. Trina gets that "Mommy" look and says she'll take care of it.

6:00 p.m.

My sweet baby boy has turned into Crankenstein. I can tell by his diapers that he's not feeling great, but he also misses Mommy. At one point, he falls back on the couch and cries, "I lost my Mommy! I lost my Mommy at the airport!" I don't know whether to laugh or cry. I think I'm falling in love....

Saturday — 7:14 a.m.

Good morning! I guess the concept of "sleeping in" means something different to a two-year-old. Did I tell you he has no concept of time? He's persistent — rolling over will not thwart his attempts to get Peter Pan out of bed.

On the other hand, my little Lost Boy gives me an excuse for not cutting the grass. Who's going to watch him while I'm mowing?

We work in the yard, though, and go to the library. I realize on the trip there the fundamental difference between my wife and me as we approach our son. Sherry is immersed in his world, occasionally needing a break. I am always watching the clock, counting down the time until I can disengage from his world and get back to mine.

11:42 a.m.

We go to McDonald's. I love McDonald's. They've got a playground. Christopher is happy playing, and I can sit and watch. He stands in a bubble five metres above me and waves. "Daddy, Daddy, look at me." That's my boy. That's my pride and joy. God blesses us when He gives us children, doesn't he?

Before I can get too sentimental, Christopher is standing in front of me. He needs a diaper change. I don't know about you, but I really hate doing this in public rest rooms. Even if there happens to be a changing table, most of them don't appear to be very sanitary. The boy's diaper is nuclear waste — a major messy, and I don't have enough wipes. Somehow, Sherry manages all this with a cheerful attitude. Who said I've never changed a diaper? I had changed two before this week. Now I'm into double digits.

5:56 p.m.

Hmmm. Does moldy cheese count as a green vegetable? After dinner, we go for a bike ride. We call it flying. Peter Pan and the Lost Boy. Once home, we set up a diamond in the living room and play Nerf baseball all night. Christopher wins the game every time! Too bad our Wendi isn't here to see; then again, looking at the living room, maybe it's just as well.

When I put Christopher to bed, I realize I have a little cleaning up to do before Mommy gets back.

Sunday — 6:00 a.m.

I awake with a sense of excitement. It's like Christmas. My wife is coming home today. I can hardly wait to see her — and to hand Christopher back to her for a while! At church, it seems like half the moms are congratulating me. I actually survived a whole week with a two-year-old (with a lot of help from Trina).

12:45 p.m.

Sherry walks through the airline gate, and Christopher practically does cartwheels into her arms. "I missed you, Mommy," he says in his sweetest two-year-old voice. It could melt your heart.

I hug my wife, and once again, tears come to my eyes. "Welcome home," I say. As we head to the car, Christopher says he doesn't need a nap today. "Yeah, but Daddy does," I say, and one incredible nap it is. Wendi has come home.

Jon Walker's diaper-changing tally is now in the triple digits. He can be reached through **walker@pastors.com.**

Losing sleep over daylight saving time

Intangible Things
Heidi VanDerSlikke

Spring officially arrived last week, and along with it came one (hopefully) final cruel blast of winter. The signs of spring in this area are interesting, although not always the kind of thing greeting card companies might consider for the Easter collection.

For instance, my crocuses bloomed bravely by the back door, only to be dumped on by a ton of snow. Even the tulips had ventured a couple of inches out of the ground. Who could blame them for heading right back down under? There's something pitiful about a robin sitting all huddled up on a snowbank, wondering where the grass has disappeared to, let alone the worms. And then there's my Mennonite neighbor who carefully tapped the maple trees down our side road with individual pails, each with its own lid to keep out the rain. Well, rain hasn't been an issue, but high winds have. Seems to me he'll spend more time trying to find his pails than emptying sap into the barrel.

Looking out through my winter-grimy window, I see Farmer Jack making his way from building to building with his collar turned up and his shoulders hunched. I don't really have to check the thermometer to know how cold it is out there — the look on his face tells the whole story. And yet there is hope. He has pulled the cultivator into the shop to give it the once over, checked out the corn planter and made sure the seed drill is in working order. In his heart he knows that the day will soon come when he can actually see the fields he plowed last fall. Then he and all the other farmers in the neighborhood will come out of hibernation and spread the smell of spring all over those fields. By this point in the year we all long for spring, even though it means raking, mowing, digging, planting, cleaning and taxes.

Lurching ahead into spring

The one thing we're not really good at around here is the time change. Some people may "spring ahead." For us, it's more of a lurch. The first year we were married we forgot all about the shift to daylight saving time. When we arrived at church that morning and the service was almost over, we assumed there had been a schedule change no one informed us of. Later that day we went to the hospital to admire Jack's cousin's new baby boy. I invited the proud father to supper and was surprised when he showed up an hour early. (Figured he was hungry.) It wasn't until the 11 o'clock news started at 10 p.m. that we actually caught on to our mistake.

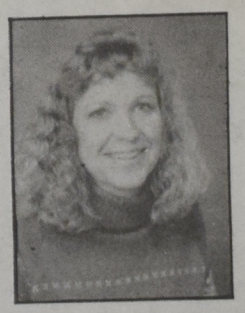
An hour doesn't really sound all that crucial, does it? How big a deal can it be to lose an hour's sleep on the weekend? Well, that depends I suppose, on how good a sleeper you are in the first place. Some sleep disorder experts, like Dr. Francine Roussey of the Canadian Sleep Society, hold that time changes throw the biological rhythms of millions of Canadians off kilter.

In 1991 and 1992 a University of British Columbia professor studied motor vehicle accidents in the province on the Mondays following spring and fall time changes. Apparently in April there was a seven per cent jump in accidents after the time change. In October, when people get an extra hour's sleep, there was a seven per cent decline in the number of accidents.

Mystified by the supposed logic

The idea was initiated during war time as an effort to save electrical energy by rising an hour earlier in the spring and making better use of the daylight hours. That may be true at some point, but right now for me to get up an hour earlier just means I'm getting up in the dark. I admit to being somewhat mystified by the supposed logic here. If people want to make better use of the daylight hours, why can't they just decide on their own to get up an hour earlier? And I can find lots of people (starting right here in this house) who will tell you that there is no better use of daylight hours than sleeping.

Of course, in the end I am more than willing to comply with the time change, just because it's a bona fide sign of spring. That's right — *this is the day the Lord has made: we will rejoice and be glad in it.* But who says you can't rejoice with your eyes closed?



Heidi VanDerSlikke lives in Harriston, Ont.

Sports/Family

Closies: hockey with a flick of the wrist

Frank De Vries

I suppose I am the original Canadian wimp. This is so, I think, because not only do I not know anything about ice hockey other than that it is played on ice with sticks and a puck, but until a couple of weeks ago I have never watched a hockey game on television, and have never been to one.

Of course I know the name Gretzky, because I'm not stupid. And I have, in fact, heard of a blue line, although only in the context of coloring crayons, and when people talk about icing I think of either the stuff you put on cakes, or the kind of sugar you dip *oliebollen* in.

CHRISTIAN COURIER FILES

Wayne Gretzky and friends.

A mighty yell

However, during the Olympics in Salt Lake City, my youngest son and his new bride happened to drop by from the mainland, and together we watched the final hockey game between Canada and the U.S. of A. It was an okay time. Of course, doing anything together with the kids is an okay time. And when the final goal was scored and for the fifth time right across Canada millions of voices all at once shouted YES, my own YES was mixed in with that mighty yell. And watching the game did bring back fond memories of "hockey," albeit in a somewhat different context. It was the early eighties, and millions of kids across our land (ask any 30-year old) were playing it. It was a craze that popped up several springs in a row, but as suddenly as it had appeared, it vanished from the scene and to my knowledge was not seen again.

The hockey cards used for the game were either discarded, saved in old boxes hidden somewhere in the attic or, in the case of some, carefully kept. These latter cards may now well be laminated and sit in display cases somewhere. With every passing year, they may well have appreciated in value, with some now perhaps able to fetch astonishing amounts of money. Still, all this collecting and investing cannot possibly even remotely come close to the excitement generated by playing Closies.

Topsies, Tipsies, Closies

Unlike ordinary card games, Closies was not a card game that was played at a table. Simply put, playing Closies was a game consisting of throwing hockey cards on the floor in a certain way or, when played outside, on the ground. There were four basic ways of playing the game: you could play either Topsies, Tipsies, Closies, or Farthies. The principal rule was that with each winning card thrown all cards lying on the floor or ground would go to the owner of that card, all other players forfeiting theirs. The four basic rules of Closies were simple and easy to understand, although disputes about how a card was actually lying were not uncommon. The rules (perhaps somewhat varied depending on location) were as follows:

With Topsies, *most* of a thrown card had to cover another card. With Tipsies, it was slightly different in that the *white edge* of the thrown card must cover part of the white edge of the card on which it had landed. With Closies, the card had to land approximately one centimetre distant from any of the other cards lying on the floor. (Here is where arguments could ensue, and a ruler often had to be employed with pre-set conditions carefully set out and followed.) With Farthies, the owner of the card that was thrown the farthest pocketed all cards lying on the floor. However, any of these four ways of playing could be further complicated by the occurrence of a Flipsie.

A Flipsie happened when a thrown card landed in a partly upright position against some nearby object. The thrower was then allowed to place his index finger behind the card and with a finger movement "flip" it as closely as possible to a desired position. Double Flipsies complicated the matter yet further, for here the *first* person who yelled out "Double Flipsie" could slowly "flip" the card into the desired position by gently, repeatedly "flipping" the card to where s/he wanted it. It was a good thing to be able to do a Double Flipsie.

A special, deft flick of the wrist

You think Closies is an easy game? Ha! Try it! I invite you to take a stack of hockey cards and one by one flip the cards through the air. To your chagrin you will find that most of them will land right around your feet, whereas those thrown by your much more experienced son or daughter will seemingly defy all laws of gravity, air resistance and general physics, slice through the air like a hot knife through butter, and neatly land about half a block away. You see, there's a special, deft flick of the wrist you'll have to develop before you can do it!

Way back when, when my guys were little, I often tried it, but I always and promptly lost all the cards generously lent to me by one of my sons. Now, I have always hated losing, and so every night when the kids were sleeping, I would sneak into their bedroom, snatch a stack of hockey cards and practice for a while. To no avail. Either because of an inherent clumsiness or perhaps because of osteoarthritis setting in, I could never manage to acquire the flick of the wrist necessary to play the game well. Although I enjoyed the challenge, I never really learned how to do it.

More than ever before, the recent victories of both the Canadian men's and women's hockey teams at the Salt Lake City's winter Olympics put ice hockey in the limelight around the world. I will therefore not be in the least surprised at a re-appearance of hockey cards, this time not only with *male* hockey stars, but now also cards with pictures of our *ladies'* hockey team. And this may well bring back "Closies." Perhaps I should start practicing again, get really good at it this time, and so at least partly redeem my ignorance about hockey.

Mind you, I do play a mean game of ping pong!

Frank DeVries lives in Nanaimo, B.C.

Parental self-care benefits the whole family

(Or: Take time out for yourself – you deserve it)

Lisa M. Petsche

Last weekend, one of my kids came down with a violent case of the flu. Another ended up in the emergency room after a mishap at home. In between, our car was hit while my husband was driving our two daughters home from gymnastics class.

That's far from a typical few days in our household, but even without crises, our life, like that of most families, is busy.

As parents, we struggle to balance family commitments, household management tasks, employment demands or volunteer work and perhaps other obligations, such as helping to care for a frail parent or grandparent. It can be quite a challenge to find time for ourselves in the midst of trying to fulfill our many responsibilities.

Personal time can involve a solitary activity like reading or engaging in a hobby, or something social, from a distraction-free phone conversation to an evening out with friends.

When your kids are young, though, it's often difficult to get 15 consecutive minutes of peace and quiet, let alone get out of the house by yourself.

For many years my husband arrived home from work around 8 p.m., which meant going out with colleagues after work or to an evening seminar or exercise class wasn't feasible. Typical personal time for me consisted of a 20-minute videotape workout in the family room while the kids were napping—when I could get them down simultaneously—or running weekend errands solo. (The latter might not sound like a real break, but when you have several small children, even driving alone is a treat.)

Now that my husband no longer has that demanding job with the lengthy commute, life is saner, with more opportunities for both solitude and a social life. And now that the kids are done with afternoon naps, sometimes he'll take them all out for a few hours on a Saturday or Sunday afternoon, providing me with a sizable chunk of personal time. I do likewise for him.

Often I can't resist the urge, though, to use such time to catch up on housework or other tasks, rather than do something enjoyable that will refresh me. The dads I know — my husband included — don't seem to experience that dilemma when presented with an opportunity for leisure time, whereas we mothers often feel guilty about taking time for ourselves. Sometimes we're our own worst enemy, insisting on performing certain tasks in order to ensure they're done right, rather than delegating them to our spouse or children and accepting less than perfection.

Male and female, when it comes to their careers, some parents take on more responsibility than they can reasonably handle, to the point where they're regularly staying late at the office or bringing work home.

Establishing boundaries and sticking to them can be even more challenging when you work from home or are self-employed.

Since no matter how efficiently we manage our time there always seems to be too much to do each day, many parents regularly sacrifice much-needed sleep time in an effort to be more productive. They reluctantly but exhaustedly fall into bed some time after midnight, then are wrenched out of sleep by the alarm clock a mere five or six hours later.

A healthier solution to this endless busyness is to critically examine our expectations regarding our various roles—spouse, parent, homeowner, employee, volunteer, son or daughter, and so on—in order to identify and modify those that are unrealistic.

Of course, this is easier said than done. But, as I tell caregivers of my frail, elderly hospital clients, in the long run you can take good care of another person only to the extent to which you take good care of yourself—physically, mentally and spiritually. This also holds true for parents.

It's probably not realistic to expect every day to be sane, but if we can strike a reasonable balance between productivity and down time over the course of a week, we're doing well. In fact, the whole family benefits when we make a conscious, ongoing effort to manage the stress in our life in healthy ways.

Lisa M. Petsche is a mother of three, social worker and freelance writer in Stoney Creek, Ontario.

Opinion

Factors to consider when choosing a college

Ty Hofman

It's the time of year when many high school seniors are all excited about applying for enrollment in a college that will prepare them for their life work. They will be getting scads of appeals from colleges and universities near and far to choose their programs and make commitments to study there.

These educational institutions are looking to fill their classrooms, and are especially eager to get the brightest and the best. A good grade-point average and test scores will open the doors of a host of high calibre schools. And the aspiring collegian's fancy begins to imagine all the glories of life in an important school. From the vast array of choices, which will our eager student choose?

Christian education requires sacrifices

There are many factors that go into the making of that choice. Much depends on the financial resources a student and family can bring to the project. Most Christian college education today is expensive. Public institutions are much more affordable. There are, however, ways and means to finance education at a Christian college which bring it into the realm of the possible, but it will take a lot of commitment and sacrifice. That said, I would contend that whatever sacrifice is necessary it should be made in order for our young Christians to receive this level of Christian education.

Secular universities a bad choice

However, many of them, I fear, will be choosing the secular world for their preparation for life. I think it is a bad choice. It ought not to be made unless absolutely necessary. I will not go into the many arguments that can be made for Christian education at this level — I believe the arguments are well-known and clear enough. Suffice it to say that it is at this stage the battle for world and life view really comes into focus. The young believer entering a secular institution may not necessarily lose his/her faith. The Lord has his way of preserving his saints in all the circumstances of their lives. But the struggle to keep the faith may be extremely intense. I know this from my own experience as a graduate of the University of Alberta over 50 years ago, and things have only gotten worse in the meantime.

The confusion created by the secular worldview actually robs the Christian student of the kind of educational experience that brings real understanding of God's world and his kingdom. One can graduate with honors from a secular school without having any notion about what the real issues are in the academic world, or in the world itself. And be aware — many secular universities today are dominated by an aggressive cabal of anti-western anti-Christian multiculturalists who have a liberal attitude toward only those who agree with them. That is no place for immature young believers.

Add to this the loss of opportunity to build relationships in a Christian community. I know that there are ways and means to address this problem, through college chaplains and clubs. But these are somewhat stop-gap measures though they are terribly important. But the wide complex of Christian relationships that come out of a Christian college education lasts a lifetime. And many young persons have gone to a secular school, found the love of their life in an unbeliever and lived in a faith-divided home ever after, with serious consequences for their children. Granted, that can also happen in a Christian college, but the likelihood of such happening is greatly reduced.

Parents should be involved more

Now all of this is not new, but there is an issue which I would like to discuss which needs to be exposed. It is the matter of who decides where Johnny or Mary goes to school. I get the distinct impression that more and more today it is Johnny and Mary who decide this matter and that all the options are pretty well open. Their decision seems to be an independent choice — their parents seem to be outside of it. I would never say that Johnny and Mary can be told where they are going to college, but I contend that their decision is one that should be made in a context fully involving their parents. Do not conclude that this is always the case. Too many young people make that choice unilaterally, I fear. And it is not the fault of the Johnny or Mary; it is the strange arrogance of parents who assume that they have children who are so mature and wise and all knowing that they are to be left free to make this an independent choice. After all, they are of age — 18. And the kids love it.

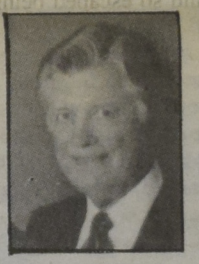
Atmosphere of discussion

I am here to urge the parents of young Christians to develop an atmosphere of discussion and decision making in which they effectively set parameters within which their children make their college choices. Our sons and daughters need to know and accept the fact that parental concerns in this choice are important and need to be considered in a mutual decision-making process which weighs all the factors involved. I'm saying: Parents, don't back off and abandon your kids to their whims and possible lack of insight and wisdom about what is likely the third most important decision they may make in life. They need you to prevent serious blunders and to reach promising, mature decisions.

I could prove, anecdotally, the wisdom of what I'm claiming. I know a young man who was left rather free in his choice, who chose a secular setting even though he was well-acquainted with the Christian college options available. Making the long story short, he ended up in a very unhappy situation with deep lamentations. In his desperate situation he sobbed out: "Why didn't my Dad make me go to Calvin!"

On the other hand, I've heard of parents who took the hands-off approach and watched their child land up in a very unfruitful and disappointing situation and have to sadly admit: "We should have done more to prevent that wrong decision." Too late!

No one can tell a parent just how to go about being a real help to their child in this choice. It all has to do with parental love and wisdom and commitment to the kingdom of God and the Christian way of life in education. But one item is abundantly clear. When parents are being requested by their college-bound offspring to foot a substantial part of the bill — thousands of dollars — they should realize they have some leverage in a situation where love and gentle suasion are failing. I guess it is, then, a case of "money talks." While it may not be the most desirable way, it is one parents will not live to regret years down the road. It may prove to be a real life-saver.



Tymen Hofman is a Yankee-Canuck who lives in Grand Rapids, Mich.

Church needs to encompass all of life

... continued from page 5

at the social gospel in "Abraham Kuyper, Leo XIII, Walter Rauschenbusch, and the Search for an American Public Theology," an article appearing in Luis Lugo's book.

Dreadfully inadequate job

What surprised me in the article was not the theological flaws he pointed out in Rauschenbusch's theology — he is not for nothing professor of systematic theology at Calvin Theological Seminary. No, it was the absence of the immediate historical context in which Rauschenbusch formulated his social gospel. The church as a whole — and I realize that it is dangerous to make blanket statements — did a dreadfully inadequate job in dealing with the whole human being. In general, the numerous denominations only cared for "the soul." One of the few denominations that did care, the Salvation

CHRISTIAN COURIER FILE PHOTOS

William Wilberforce

Army, was often ridiculed. In fact, its Vancouver members were sometimes thrown into the water at Hallelujah Point, Stanley Park. There were other exceptions, such individuals as Wilberforce (slavery) and Lord Shaftesbury (factory working conditions), but in general the prevailing dualism prevented the churches from offering the poverty-stricken masses any improvement in their circumstances.

Misleading picture of social gospel

By ignoring the context, Bolt draws a misleading picture of the social gospel. However flawed its theological framework, the social gospel was a reaction against the unbiblical dualism so pervasive in the churches. Earlier this year Bolt used insights from Bernie Zylstra to ask the question "How shall the church speak to the world?" (*Christian Courier*, 30 April 2001: 16). Zylstra, Bolt pointed out, lamented the one-sided "humanist left" statements coming from the Committee for Contact with the Government and the Canadian Council of Churches. Bolt agreed.

Unfortunately, his own writings betray his own one-sidedness.

John Bolt

Clearly, it is not easy to do justice to all sides. The church's failures in this respect could fill volumes. And yet the church needs to continue to make statements encompassing all of life, at least if it wants to avoid the perpetuation of dualism. Probably the church will steer sometimes left and sometimes right — then it is the task of the left to correct the right and of the right to correct the left. Lovingly, of course, without throwing stones, without a triumphalist attitude towards one's own agenda.

Encountering tough issues

The Kuyperian influence in the CRC may have caused problems, but it seems incorrect to accept the privatization of religion. With an all-encompassing vision the church can expect to encounter tough issues. How to speak to them will undoubtedly be controversial. But that should not dismay us. Ultimately the church is not in our hands. Regardless of our differing agendas, the church is safe in God's hands. Maybe, just maybe, God put left and right on purpose in the church, so that people could grow (move from milk to meat, in Pauline imagery) and be held accountable.

News Comment

Nose for News

Bert Hielema

A LONG TIME AGO, early in 1945, when Germany was desperate for manpower, I got caught in a "razzia," a mass-raid. A friend and I were in downtown Groningen — our "gymnasium" was closed for lack of electricity and heating fuel — and we looked on in amazement as German soldiers filed out of the Headquarters of the SD (the Sicherheits Dienst — the German Security Agency) situated on the central market square, and fanned out into all the seven streets converging onto the city centre, driving all males age 16 and up to the large open space there. My friend and I hid in our school — the caretaker lived on the property — and so escaped being transported to Germany.

I was reminded of this incident when I saw the Israeli army follow the same tactic — on a much larger scale — in Ramallah and other Palestinian strongholds. Force ultimately is self-defeating, because massive military actions like this, will only cause more resentment.

LET ME GIVE YOU A picture of the Arab world. We complain about our unemployment and the dim prospects for our youth. Multiply this a dozen times, and a snapshot of the Arab world emerges. More than half the population is under the age of 25, with a frightening — almost total — unemployment rate. Combine this with stagnant economies throughout the Middle East, with growing hostile feelings towards the U.S.A. and you have an explosive mix. In the Arab world, the notion is taking hold that, thanks to a gigantic surplus of — expendable — young male bodies, many willing to become suicide bombers, the Arabs can actually destroy Israel. Some radicals even think that they can seriously cripple America.

Thomas L. Friedman, in a column in the *New York Times*, related that he was told by an Egyptian official who had recently addressed Arab students about Middle East peace, that one of them interrupted him to say that with just "eight small, suitcase-size nuclear bombs" the whole problem of Israel could be eliminated.

Both Sharon and Arafat are tired old men, political captives of hardliners who argue that this is a war of civilizations and that the only good Palestinian/Jew is a dead Palestinian/Jew, not unlike the policy we in North America successfully followed with our native people. However, numbers play a role: because there are many, many more Muslims than Jews, and weapons of mass destruction are becoming so much smaller and so much cheaper, it won't be long before the student in Friedman's story gets one of his eight bombs.

WE, IN THE WEST — AND Israel is part of that — live in volatile times. Most of the world's people resent our wealth, our power and our culture. They will fight any efforts to make them accept our values of human rights, democracy and consumerism.

Increasingly, the conflicts in our world are clashes of thinking. We live in a diverse world, and for us to imagine that what we do is the best for all is false, immoral and dangerous. A war in the Middle East will only intensify resentments and fuel the fire of religious fervor.

A few weeks ago, the U.S. Vice-President came out of hiding and visited the Arab countries to gain support for a war against Iraq. Although the Arab monarchs will not openly support a war, they aren't likely to oppose it either, given that the U.S. is their best customer. This fence-sitting posture will only serve to inflame its youth even more, opposed as they are to any American-led invasion.

So, no wonder the price of oil is inching up. Business is looking at Iran and Iraq and doesn't like what it is seeing. We, in the West, especially Japan and Europe, need the Arabs. The world economy is fueled by the cheap oil there where the cost of extraction is measured in pennies per gallon, rather than the $10-15 range in the Alberta oil sands and the Newfoundland offshore oil fields. Combine this with the high frustration level affecting millions of unemployed youths, and the probability that matters will go out of hand in the true centre of the world increases exponentially.

WE, IN CANADA, ARE also affected by this potential war. No longer are we a Christian nation, something the church does not seem to grasp, but which the Islamic world quite well understands. Archbishop Michael Peers, in the *Globe and Mail* on March 16, lamented the lack of religion in public life. Dare I say that I disagree with the Anglican Primate?

Yes! It is my opinion, Reverend Sir, that exactly the opposite is true. We are very religious and express it for all to see. It is the churches' failure to recognize this that makes their message often irrelevant.

We have changed: we now worship Consumerism. Our churches are now the Malls. Our pulpits are now our TVs, where eloquent sermonettes chock full of the holy message of "Buy! Buy! Buy!" are beamed at us 24/7. Our God is now Economic Growth. Our most prominent apostles are Jean Chrétien, Tony Blair and George W. Bush, while Dick Cheney went to the Middle East on a 'missionary tour' trying to convert the Islamic World to the Gospel of 'Buy, Spend, Consume' which requires the removal of Saddam Hussein, who deprives his people of the Western Way of Life.

CONVENTIONAL religion, in temple and church, is in the process of getting a bad name. Some funny things are happening in and around the hallowed halls. I recall that some 45 years ago a booklet appeared called "The Community Idea in Canada," written by a Dutch Canadian Professor at Trinity Christian College — Dr. Martin Vrieze. Vrieze argued that the Anglican Church then saw herself as the State Church and was expected to be present at official state functions to lend credence to the fact that Canada was a Christian country. That stage has long gone.

Now we have articles in the *Toronto Star* under the heading, "Dealing with the sins of the Fathers," referring to the sexual crimes of the Roman Catholic clergy. We now have *Newsweek* devoting an main article to pedophile priests and bishops. Atrocities committed in the name of religion make the news constantly: Hindus in India killing hundreds of Muslims; Muslims murdering Christians in Indonesia. It's no news that Jews and Palestinians are at odds, the key being a religious conflict. Maureen Dowd, in a column in the *New York Times* with the telling title, "Father Knows Worst," cites a monsoon of sickening stories that illustrate how twisted society has become, with the church subsidizing pedophilia.

In the early 1500s, Luther exposed how the church raked in millions from sinners who thought cash could buy them the keys to the Kingdom. Now, hundreds of millions are being drained from the church coffers to pay hush money to the many who have been sexually abused by sex-starved priests, not allowed to marry.

IT IS HIGHLY disturbing how, in the East, Islam represses women to the extent that the religious police in Saudi Arabia let 15 little girls die in a school blaze in Mecca, telling those who tried to rescue them that the girls weren't wearing head scarves and there could be no exposure of 'females to male strangers.' Apparently the philosophy there is: "Better a dead girl than a bareheaded girl."

We Protestants are not going scot-free either. Curiously, the divorce rate among Christians is higher than among the non-Christian segment. A Texas mother drowns her five children because she hears Satan in her mind. Six children are burned to death in a remote B.C. community in a "devout" family.

What is happening in our world? Are we becoming spiritually numb? Are we discovering that sermon #2,813 no longer speaks to us? When Jesus was asked "Who then can be saved?" he doesn't say that we have to read the Bible, pray every day, go to church and lead morally acceptable lives. No, Jesus says (Matthew 19:28): "At the renewal of all things..." Jesus wants us to balance our words with our deeds.

It seems to me that he says that our being saved has something to do with the New Creation. John 3:16 explicitly says that "God so loved *the world*...." God's grace — I think — has only one aim: to restore the mighty reality of God's kingdom, his own creation, so cruelly abused by the powers of evil.

So — and here comes my great heresy — perhaps the church is no longer the answer. Perhaps it is part of the problem with her emphasis on individual salvation. Perhaps, we, as Christian communities, must more and more concentrate on saving Creation, must keep in mind the "renewal of all things," the cosmos that God loved so much and which we should love in return if we want to be prepared to meet our maker. The church has to become a creation-saving community.

I just registered for a conference at Redeemer: "Caring for creation," to be held there from May 30 — June 2. I have attended previous Christian gatherings on that topic in Madison, Wisconsin, where panelists and speakers from all over the world far outnumbered the paid registrants. Four year ago, in Edmonton, too, only two people from Eastern Canada, both from Ontario, attended. Let's hope that a large number come to this Redeemer affair.

"God so loved the world.... "

Bert Hielema is busy day (and night) boiling sap to make maple syrup.

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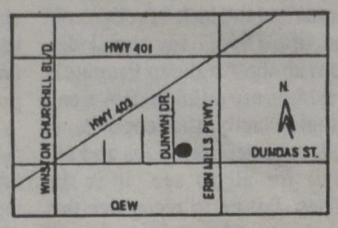

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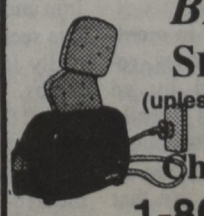

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We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

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b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand-written or phoned-in advertisements.

Birth Announcement

DEKLEINE:
Harvey and Elaine thank God for His gift of their precious first-born, a daughter,

Alaynah Janice

born March 8, 2002. She is the seventh grandchild for Peter and Jane Van Duyvenvoorde, the fourteenth grandchild for Dick and Roelie DeKleine and another great-grandchild for Mrs. J. Van Duyvenvoorde (Shalom Manor), Mrs. G.Veld (Welland) and Mr. H. Mulder (Holland Christian Homes). Alaynah Janice is named after grandma Jane and grandma Alice (in Heaven).
Home Address: 3373 Tallman Dr., Box 411, Vineland, ON L0R 2C0.

Birthdays

Mrs. Jenny van Mulligen
(nee Omvlee)
will celebrate her 90th Birthday on April 21, 2002. D.V.
Congratulations from her children, grand- and great-grandchildren.
#48-33433 Marshall, Abbotsford, BC

Birthdays

With thanks to God. we announce the 80th birthday of our mother and grandmother

Wilhelmina den Boer

May the Lord continue to guide and bless you.
Arianne
Reta & Archie
Marten
David & Marian
Jane & John
13 grandchildren
An Open House will be held on April 13, 2002, from 2 to 4 p.m. at Hope CRC, 14480 Old Simcoe Rd., Port Perry, Ont.
Home Address: 11255 Old Simcoe Rd. Port Perry, ON L9L 1B3

On April 14th, 2002, we hope to celebrate D.V., with our dad,

Jack Bylsma

his 90th birthday.
We thank God for his life and what he means to us.
Corrie Bergman (Jans)
Tina & Henry Stienstra
Mike & Betty Bylsma
Florence & Ben Olthoff
grandchildren & great-grandchildren & great-great-grandchildren
Address: 110 Beale St., Apt 202, Woodstock, ON N4S 6X5

1912 April 15 2002

With joy and thanksgiving to God, we announce the 90th birthday of our mother, grandmother and great-grandmother.

Grace (Geeske) Duiker
(nee Busstra)

Happy birthday and may God continue to bless you with His goodness in the coming years.
With love from your family:
Carla & Everett Boeyenga — Barrie
Jack Duiker — Barrie
Barbara Duiker — Barrie
Jane & John Kloosterman — Thornton
Jeddy & John Dupain — Barrie
Jerry & Susan Duiker — Stratford,
Hilda & Aarn Kloosterman — St. Thomas
Rose & Andrew Barr — Windsor
Gerard & Ellie Duiker — North York
Ann & John Rupke — Scarborough
Marion & Bill McLean — Orillia
36 grandchildren and 59 great-grandchildren.
An open house will be held on April 20, 2002 from 3 - 4:30 p.m. at Holland Christian Homes, Brampton, Ont.
Address: Holland Christian Homes, 7900 McLaughlin Rd. S., Apt. Tr. 502, Brampton, ON L6V 3N2

Anniversaries

Congratulations to Herman & Anna J.G. Pieters on their 50th wedding anniversary.

"He leadeth me beside the still waters." Psalm 23:2b

1952 May 8th 2002
Zaandam, the Neth. St. Thomas Ont.

On Your Wedding Anniversary
Love is eternal...
Like the circle of a ring,
Whole unto itself,
Its beauty never ending,
But going on forever.

May God's pure love which has always guided, protected and enriched the love between

HERMAN and ANNA J.G. PIETERS
(nee Hildering)

continue throughout their lives. As a family, we pray that God will bestow a great blessing on them, as they celebrate their marriage of fifty years.
Randy & Melody Pieters
Marianne Pieters
grandchildren
great-grandchildren
You are invited to an **Open House Luncheon** on **May 4th** 2002, the Lord willing, from l2 p.m. to 3 p.m., at the Knights of Columbus, 265 Wellington St., St. Thomas, Ontario.
Your presence is their present.
Home Address: 292 Forest Ave., St. Thomas, ON, N5R 2K4.

Birthdays

Praise God From Whom All Blessings Flow.

On April 22 D.V. we will give special thanks to God for the 90 years He has given our mother, Oma and Great-Oma,

Maria Lena Vreugdenhill
(Van Nieuwkerk)

God has been with her these many years and especially in the last 16 after her dear husband, Dirk C. Vreugdenhill was taken home. We, her children and our families, are thankful for the Christian example she has been to us. Our prayer is that Mom may continue to experience God's presence every day. God has been faithful and continues to be. Home address:
c/o Dorland House, R.R.#1, Codrington, ON K0K 1C0

1952 March 27 2002

With thanks to God, the children and grandchildren wish to announce the celebration of 50 years of marriage for

HANK and BEP BULTHUIS
(nee Colenbrander)

Congratulations and love from all of us, Mom and Dad!
Address: St. Elizabeth Village, 12 Father Csilla Terrace, Hamilton, ON L9B 2L9 905-385-6553.

1952 April 23 2002

Proverbs 3:5 -6

It's time to celebrate God's goodness in the 50th Wedding Anniversary of our parents, Opa and Oma:

FRED and TRUDY FRANKRUYTER
(nee Walsma)

All our love,
Janet & Kirk
Genevieve & David, Trystan, Katrina, Desiree
Loreen & Ed
Jason, Terri & Lindsay, Edward
John & Lynda
April, Thomas, Christina, Sandra
Grace
Rachel, Amanda
An Open House will be held at Grace CRC, Cobourg, on Saturday, April 27, 2002 from 2-4 p.m.
Home address: 4 Hawthorne Avenue, Cobourg, ON K9A 1W2

Thank You

Thank you!
To our friends, far and near, for cards, congratulations, and good wishes on our 50th wedding anniversary.
Jan and Ali van der Woerd

Miscellaneous

House to share in St. Catharines. Ideal for students. On Bus route and close to Mall. For more information, call Anita or Ineke Medcalf at 905-937-3314 or e-mail: **imedcalf@sympatico.ca**

1952 April 17 2002

"Carry each other's burdens, and in this way you will fulfill the law of Christ." Gal. 6:2

We, the children and grandchildren of

WILLEM (Bill) & ALBERTJE (Betty) VANDERBYL (Toering)

are thankful to God for giving them 50 years together.
We would like to welcome anyone to celebrate this joyous occasion at an open house on Sat. April 20, 2002 from 2-4 p.m. in the meeting room of their home in Tollendale Village, 271 Tollendal Mill Rd. Barrie, Ont.
Best wishes only please.
We love you, Mom and Dad, Pake and Beppe and pray that God will continue to bless you in the future.
With love from:
Ed & Lynn Vanderbyl — Peterborough, Ont.
Lisa, Nathan, Jonathan
Liz & Don McLardy — Cookstown, Ont.
Becky, Heidi, Alisha, Melia, Joshua, Kristy, Denae, Raquel
Address: 271 Tollendal Mill Rd, Suite A 120, Barrie On L4N 7S6

Obituary

At the Norfolk General Hospital, Simcoe on March 22 2002,

DOROTHY (Wiersma) MARTENS

age 75 years of Hagersville formerly of Burlington, beloved wife of Wilfred Martens, went to be with our Lord. She was the loving mother of:
Ralph & Jan Martens
John Albert Martens & fiancee, Mercedes
Anne Mary Martens
Florence Dorothy & Brian VanLeeuwen
dear grandmother of Randall Wilfred Martens. Also survived by 5 brothers and 7 sisters-in-law, predeceased by 2 brothers. Friends are invited to sign the book of condolences at:
www.funeral-cast.com.
Correspondence Address:
W. Martens, PO Box 362, 20 Cedar St, Hagersville, ON N0A 1H0.

Classifieds

Obituaries

October 29, 1912 — March 13, 2002
Tolbert Brampton
Groningen, the Neth. Ont.

"Your love, O Lord, reaches to the heavens, your faithfulness to the skies." (Ps. 36:5)

Great is God's faithfulness! On Wednesday, March 13, God called our Mom, Oma, and great Oma home,

LAMKE WIERSEMA
(nee Renkema)

Predeceased by her husband, Hendrik, daughter-in-law Sharon, and great-grandson, Kao.
Loving children and grandchildren:
Howie Wiersema — Toronto
Ronnie and daughter Hailey
Kimberly and son Eric
Jennifer & Vince Fiore
Henry & Gail Wiersema
Steven & Jana
Madison, Rhyan, Justin, Andrew
David & Kari
Jacob, Grace, Jeremy
Mark & Kim - Zachary
Jason & Cheryl
Alexis, Hayden, Kyra
Rachel
Ria (deceased) & Ted DeJager
Peter, Theo, Femma
Funeral service was held on Saturday, March 16, 2002 at Holland Christian Homes, Brampton, Ontario.
Correspondence Address:
Henry Wiersema, 6961 Olde Dr., Strathroy, ON N7G 3H7

Dortrecht Cornwall Ont.
The Netherlands Canada

In God's Care

On March 10, 2002, the Lord called

CATHARINA JACOBA VEERMAN
(VAN DALEN)

home to glory at the age of 88 years. Predeceased by her husband Lawrence Veerman, and by former husband, Piet Van Dalen. Dear mother of Harry (Linda) Van Dalen — Avonmore
Eric (Aline) Van Dalen – Cornwall
Nick (Linda) Van Dalen — Cornwall
Andy (Edith) Veerman — Lansdowne
Shirley (Leo) Heiding — Cornwall
Heine (Hennie) Veerman — Cornwall
Linda (Norman) Augi — Cornwall
all from Ontario.
Survived by 30 grandchildren, 32 great-grandchildren and 1 great great grandchild. Also survived by 5 sisters and 1 brother in the Netherlands. Predeceased by 1 son, John Van Dalen, and 4 brothers. Funeral was held on March 12, 2002 at Immanuel Christian Reformed Church, Cornwall, Ontario.
For correspondence:
Mr. and Mrs. Nick van Dalen, 117 Vimy Ave., Cornwall, ON K6H 6G9.

Job Opportunity

Smithers CRC Youth Director

Do you have a love for youth? Do you believe you've been called to a profession serving young people? Are you passionate for the Lord, teachable, organized? There's a **full-time Youth Director** Position open in September 2002, in the beautiful northern community of **Smithers**, BC. If you are interested, send us a letter telling us about yourself, Send it to:
Youth Director c/o Glenn Bandstra, Box 566, Smithers. BC V0J 2N0
or e-mail: band@bvl.net
Application deadline is April 30, 2002.

Teachers

TORONTO, ONT.:
Timothy Christian School, Rexdale, Ontario has several teaching positions for the 2002-2003 school year. Are you interested in being part of a team of dynamic dedicated teachers supported by a committed Christian community? We are currently looking for teachers in the **junior and intermediate divisions**. A specialty in Computers, Phys. Ed, Science and Resource would be an asset.
Our well established school of 189 students and 14 staff members is situated in the northwest suburb of Toronto. Please send resumes or direct inquiries to:
Principal, Timothy Christian School
28 Elmhurst Drive
Rexdale, ON M9W 2J5
Phone: 416-741-5770
Fax: 416-741-3359 E-mail:
timothychristian@rogers.com

BRESLAU, ONTARIO
Woodland Christian High School invites applications from qualified Christian teachers for the 2002 - 2003 school year. Candidates with qualifications in **Mathematics, Sciences** (Biology), **French, English**, and the **Humanities** (Family Studies, Media, Civics, etc.) are especially invited to apply. Some of these positions are regular, full-time positions created by significant growth in our student population. Some are one-year positions to cover for maternity leaves. Since we expect our growth to continue, these positions may also become regular and full-time in the future.
Information about Woodland Christian High School is available on our website at: **www.woodland.on.ca**
Please direct applications and inquiries to: **Gary VanArragon, Principal**
Woodland Christian High School
1058 Spitzig Road, R.R. #1,
Breslau, Ontario, NOB 1 MO
Phone: 519-648-2114
Fax: 519-648-3402
E-Mail: office@woodland.on.ca

TORONTO, ONT.:
Toronto District Christian High School invites applications from qualified Christian teachers for a full-time **English** teacher beginning August 1, 2002. For more information check our website: **tdchristian.on.ca**
Send resumes to:
Principal@tdchristian.on.ca
or: **Ren Siebenga, Toronto DCHS**
377 Woodbridge Ave.
Woodbridge, ON L4L 2V7

Job Opportunity

THE KING'S UNIVERSITY COLLEGE

Christian University Education

VICE PRESIDENT ACADEMIC

The King's University College in Edmonton, Alberta, is seeking to fill a vacancy in the position of Vice President Academic. In accordance with the Christian mission of the University College, the Vice President Academic will have primary responsibility for all academic affairs at King's by promoting and sustaining a Christian vision of academic life in the institution. Together with the Associate Vice President Academic and Chairs of Academic Divisions, he/she will preside over the review and development of academic programs and curriculum as well as the recruitment of new faculty. Also, the Vice President Academic provides official liaison with government and educational institutions in academic matters. In addition to providing leadership in academic affairs, the Vice President Academic also supervises the work of the Registrar and Director of Library Services.

The King's University College is a Christian liberal arts institution seeking to be faithful to God in fulfilling its mission of teaching and learning, research, and serving the community through a transforming engagement with our culture. Its mission is derived from the Christian Scriptures, the historic faith of the Christian church, and a Reformed understanding of the Christian's task in the world. King's offers three- and four-year Bachelor of Arts and Bachelor of Science degrees, a Bachelor of Commerce, a Bachelor of Music, and a two-year Bachelor of Education (after) degree. Its degree programs are accredited by the Government of Alberta, upon recommendation by Alberta's Private Colleges Accreditation Board. The University College is a member of the Association of Universities and Colleges in Canada and of the Council for Christian Colleges and Universities. It is growing rapidly, with a current enrolment (2001-2002) of 564 students.

To be considered for appointment, a candidate must endorse the Mission Statement and the Statement of Faith of The King's University College, and demonstrate a clear understanding of their implications for academic life at the institution, as well as a willingness to enthusiastically engage the entire faculty in the process of working out these implications in teaching, research, and service to the community.

Qualifications:
- Significant experience in university-level teaching and research, preferably in a Christian higher education setting; doctorate or equivalent
- Strong commitment to Christian university education, and ability to provide leadership in this area
- Experience in academic administration and leadership
- Strong interpersonal and leadership skills

Application Deadline: June 30, 2002, or when filled
Starting Date: July 1, 2003
In accordance with Canadian immigration requirements, this advertisement is directed first to Canadian citizens and permanent residents of Canada. Applicants are to send applications with complete Curriculum Vitae in confidence to:

Dr. Henk W. H. Van Andel
President and Chair of the Search Committee
The King's University College
9125 50th Street
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Schools

Timothy Christian School **Barrie, ON**

Leo Smit, Principal
49 Ferris Lane
Barrie, ON L4M 2Y1
Phone: Debbie at (705) 726-6621
Fax: (705) 726-8571
tcs@barint.on.ca

"Excellence in education, focused upon the majesty of God."

Job Opportunity

SUMMER VBS DAY CAMP

The Lighthouse Christian Community Centre, Toronto, conducts children's programs with a two-week and a one-week camp in August. Camp is a combination of VBS, stories, crafts, activities, and outings. We build on previous years and related Lighthouse programs. Experience in urban and/or multicultural preferred.

* **Coordinator** to organize themes, plans, crafts, programs, and volunteers. Time and hours are flexible as needed prior to camp. Experienced VBS leadership, or teaching preferred.

* **Student to assist** in planning and conducting Day Camp, including promotion, resources, registration, leading groups and volunteers, with some other general duties. Full-time summer position, may be subject to Funding Grants. Application deadline **April 30, 2002.** For more detailed job descriptions, contact:

The Lighthouse, 1008 Bathurst Street, Toronto, M5R 3G7
Ph: 416-535-6262 E-mail: Vanderlugt@sympatico.ca

Classifieds

Teachers

BARRIE, ONT.:
Timothy Christian School, Barrie
A growing, interdenominational Christian School in beautiful Simcoe County - 280 students from JK - Grade 8. TCS is a school actively working out a renewed strategic plan, including plans for a new facility that will meet the needs of learners today and into the future.
Junior and Intermediate openings for September. Strength in music and band could be used in one of the positions.
Forward resume, along with a personal statement of faith to:
Mr. Leo Smit, Principal
Timothy Christian School
49 Ferris Lane
Barrie, Ontario L4M 2Y1
Phone: 705-726-6621
Fax: 705-726-8571
Email: tcs@barint.on.ca

CHATHAM, ONT.:
Chatham Christian High School invites teachers, who demonstrate a passionate love for God and young people, to join our team. We are a growing school in a brand new facility, supported by a strong Christian community. We seek applications for **Vice-Principal**, as well as teachers with strengths in the following areas: **Math, Science, Business**, and **Special Education**. Please address your letter of application and resume to: John Van Pelt
Chatham Christian High School
475 Keil Dr. South,
Chatham, ON N7M 6L8
Phone: 519-352-4980
Fax: 519-352-4041
E-mail:
johnvanpelt@chathamchristian.ca

OTTAWA, ONT.:
Ottawa Christian School is interested in applications from qualified, Christian teachers with a passion for teaching children from a Christian perspective. Openings are for September 2002 due to growth and restructuring. We are looking for a **French specialist** position for **grades five to eight, a primary** position, a **junior** position, and an **intermediate** position. A **combination of French** and **inter- mediate** and /or **junior** positions is possible. We have 236 students from junior kindergarten to grade eight and are in the exciting stage of planning for growth in a multi denominational community. Please submit your resume to:
Mrs. Helleman, Principal
Ottawa Christian School
2191 Benjamin Ave
Ottawa, Ont. K2A 1P6
or fax to 1-613-722-5836 or
e-mail: principal@ocschool.org

SMITHVILLE, ONT.:
Smithville District Christian High School invites applications for the following openings: **Technical Education**: Woodworking, Small engines, Computer; **Business, Music.** SDCH serves nearly 300 students and we are growing! Send all inquiries and applications to:
Smithville District Christian High
6488 Smithville Road,
Smithville, ON LOR 2A0
Phone: 905-957-3255
Fax: 905-957-3431
E-mail: sdoffice@sdch.on.ca

LACOMBE, ALTA.:
Lacombe Christian School, approximately 384 students in K - 9, located in sunny Central Alberta invites applications from qualified Christian teachers for a possible **Grade 1 - 6 Music/Junior High Band teacher, lower and upper elementary** teacher positions. Applicants must qualify for Alberta teacher certification. Please send resume to:
Martin Folkerts
Lacombe Christian School
5206 - 58 Street,
Lacombe, AB, T4L 1G9,
Ph: 403- 782-6531,
Fax: 403-782-5760
E-mail: office@lacs.ca

SMITHERS, B.C.
Bulkley Valley Christian School, located in the scenic Bulkley Valley, has a number of teaching positions available for the 2002-03 school year. The openings include **kindergarten, elementary, middle school, and high school French, science/math, home economics, and industrial arts.**
Bulkley Valley Christian operates two campuses and serves a student body of 475 students. The school is rooted in the Reformed tradition but contains a diverse denominational mix. Applications and inquires are invited; we look forward to talking with you. Please contact:
John Bronsema, Principal
Bulkley Valley Christian School
P.O. Box 3635
Smithers, B.C. V0J 2N0
Phone: 250-847-4238
Fax: 250-847-3564

WELLANDPORT, ONT.:
Wellandport Christian School invites applications from qualified teachers for the following possible openings:
- primary division
- junior division
- intermediate division
- special education (50%)

Please forward your resume to :
Wm. Thies, Principal
Wellandport Christian School
Wellandport, ON L0R 2J0
Phone: 905-386-6272
Fax: 905-386-7184
E-mail: wcs@law.on.ca

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Excellent condition
If you love waterskiing, you must check it out!
Call 905-934-1952

Miscellaneous

The Living Word
Sermons for reading services.
Contact:
CRC
R. Vander Ploeg, Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

Miscellaneous

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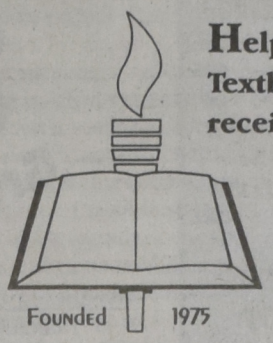

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For further information contact our Executive Director Fred Vander Velde.

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Our Canadian tax deductible registration number is: BN 11883 0207 RR 0001

Teachers

MARANATHA CHRISTIAN ACADEMY
Windsor, Ontario
Is expanding to include Grade 12 in September 2002
Elementary Division
We invite applications for a grade 2, a grade 5, a grade 6, a grade 8 and a French grade 3 through10 position. Computer literate teachers trained to teach from a Christian perspective and who demonstrate a vibrant Christian walk are encouraged to contact us.
Secondary Division
Dynamic teachers interested in a growing interdenominational school are invited to apply for a Biology/Chemistry position in grades 11 and 12.

Send applications and complete resume to:
William Van Dyke, Principal
Maranatha Christian Academy
939 Northwood Street, Windsor, ON N9E 2B4
Information: 519-966-7424; fax: 519-966-9519
E-mail: office@maranathachristian.ca

BEACON CHRISTIAN SCHOOLS
St. Catharines, Ontario

We are seeking applicants desiring to implement a biblical vision of education and to become team members in a vibrant Christian educational community.
Definite and possible openings in the following areas:
Elementary School: Grade 7, 8, Enrichment, French
Secondary School: Math, English, Computer
Qualified Christian teachers are invited to call us, e-mail or mail a letter of application and resume to:

Beacon Christian Sec. School
Mr. Ted Harris, Principal
2 O'Malley Drive
St. Catharines, ON L2N 6N7
905 - 937- 7411
tharris@beaconchristian.org

Beacon Christian Elem. School
Mrs. Karen Gerritsma, Principal
300 Scott Street
St. Catharines, ON L2N 1J3
905 - 937- 6302
kgerritsma@beaconchristian.org

Miscellaneous

Huntley's Used Christian Books at 114 Lake St., St. Catharines, ON L2R 5X8. We buy and sell used Christian books. Open Tuesday - Saturday 10:00 - 5:00. **905-988-9223 e-mail: books@interpc.ca**

For Rent

Furnished home for rent: May 8- June 17, 2002, in Niagara Peninsula.
Phone: 905-562-7478
E-mail: dejonghs@mergetel.com

Church Anniversaries

1962 **40th ANNIVERSARY** 2002
GRACE CHRISTIAN REFORMED CHURCH
WELLAND, ONTARIO
All former pastors, members and friends of the congregation are cordially invited to help us celebrate on May 11 & 12, 2002. There will be a Potluck Supper on Saturday May 11th at 6:30 p.m. A Sunday Morning Thanksgiving service will be held with participation from former pastors.
For more information please call:
David Van Lochem at 905-892-9947.

Celebrating **50 years** of the Lord's Blessings.
Lindsay Christian Reformed Church, Lindsay, Ontario
invites friends and former members to celebrate with us with a dinner and program on Saturday, July 13th and a celebration service on Sunday, July 14th at 10:00 a.m. and 6:30 p.m. For more details, please call **705-328-0177** or Fax **705-328-3156** or e-mail: **lawilms@sympatico.ca**

Classifieds

Job Opportunity

DORDT COLLEGE
FACULTY POSITIONS

Dordt College is seeking applications for openings beginning 2002-2003 in the following areas:

Business Administration
Management, human resources and some introductory marketing or other areas

Communication

Computer Science
Generalist; computer networking background

Criminal Justice
Develop and teach courses in criminal justice, criminology, or related field

Education (Three positions)
Introduction, upper-level (elementary and secondary methods)
Special Education

Social Work
Generalist, micro-practice background; methods courses & field practice

Evaluation of applications will continue until the positions are filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed biblical perspective and educational philosophy are encouraged to send a letter of interest and a curriculum vitae/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Avenue NE
Sioux Center, IA 51250-1697

Facsimile: 712-722-4496
E-mail: vpaa@dordt.edu
Web site:
www.dordt.edu/offices/acadaff

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

Miscellaneous

SPROOKJESPAAR 100 MIN. OFFICIËLE VHS VIDEO

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Burlington, ON L7P 2Y3

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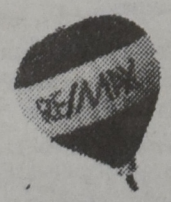
Associate Broker
RE/MAX Del Mar Realty Inc.
840 Queenston Road
Stoney Creek, ON L8G 4A8
Bus: 905-662-5300
Fax: 905-664-2300



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Reformed Faith Witness needs your support. Your gift of $10 or more to Reformed Faith Witness is tax receiptable and will be greatly appreciated by the staff of *Christian Courier*. Please make your cheque payable to Reformed Faith Witness, and send to the CC office.

Events

130 Voice Male Choir from The Netherlands

Conductor:
Martin Mans

Accompanist:
Martin Zonnenberg

Groot Nederlands Mannenkoor

Wednesday, May 8, 2002 - 8:00 p.m.
Maranatha Chr. Ref. Church
2805 Hwy 2, RR #4,
BOWMANVILLE

Thursday, May 9, 2002 - 8:00 p.m.
St. George Anglican Church
99 Woolwich St.
GUELPH

Tuesday, May 14, 2002 - 8:00 p.m.
Cathedral of St. Catherine of Alexandria
67 Church St.,
ST CATHARINES

Admission: Adults $12.50 Children 12 and under free. Tickets available at the door or in advance by sending a self addressed stamped envelope and a cheque or money order to: The Music Group, 5205 Harvester Rd. #2, Burlington, On. L7L6B5

Groot Nederlands Mannenkoor & Liberation Choir

Conductors: Martin Mans & Willem Van Suijdam
Accompanist: Martin Zonnenberg

Dutch Male Choir and Canadian Mixed Choir join in song

Friday, May 10, 2002 - 7.30 p.m.
St. Paul's Congregational Church
450 Park Ave. West
CHATHAM

Saturday, May 11, 2002 - 8.00 p.m.
Redeemer University College
777 Garner Rd. East
ANCASTER

Admission: Adults $15.00 Children 12 and under free. Tickets available at the door or in advance by sending a self addressed stamped envelope, and a cheque or money order to: The Music Group, 5205 Harvester Rd. #2, Burlington, On. L7L 6B5
For more info about all concerts call The Music Group at 905-631-1929 or check our website www.organs.ca

Personals

Nice-looking woman, early 40s, looking for a man who loves the Lord, is attractive, and under 50. After prayerful consideration, please send photo and letter to: **File # 2731 c/o Christian Courier, 4-261 Martindale Rd. St. Catharines, ON L2W 1A1**

Woman living in the rainforest of Southwest B.C. is seeking a fit gentleman in good health aged 63 - 69 to enjoy life with. I am active and enjoy the outdoors. I also like to cuddle up by the fireplace and read a good book. Reply to: **File #2730, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

55-year-old male would like to meet Christian lady. I am easygoing and down-to-earth. I enjoy the outdoors, camping, country drives, and spending time with family and friends. Reply to: **File #2729 c/o Christian Courier, 4-261 Martindale Rd. St. Catharines, ON L2W 1A1**

C.R.C. ST. THOMAS. ONTARIO.

The First Christian Reformed Church of St. Thomas, Ontario, will be celebrating its

50th anniversary June 15 and 16, 2002, D.V.

A picnic will be held in Waterworks Park, St. Thomas, June 15, beginning at 1.00 P.M..with dinner at 4.00 P.M., followed by a program in the Church on Elm Street at 7.30 P.M. A special worship service will be held to commemorate God's faithfulness to our congregation on Sunday, June 16 at 10.00 A.M. in the Church.
All friends and former members are cordially invited to celebrate this event with us.
Please contact Mr. Jan Vandergeest if you plan to attend.
Phone 519-631-5285 or E-Mail: jan@gtn.on.ca

Send your anniversary, birthday and other important family notices to: Christian Courier at fax #: 905-682-8313 or by e-mail to: ccadpromo@aol.com

Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per 1/3 line, per insertion.

April 12,13 & 19, 20 London District CSS, 24 Braesyde Av, **London, Ont**, presents: **A Tale of Two Cities**. Tickets are$10 or $9 for groups of 10+. Ph:519-455-4360

April 13 **Spring Concert of Praise**, Ontario Christian Music Assembly, Leendert Kooij director, Andre Knevel organ, King St. United Church, **Trenton**, 7:30 p.m. Tickets $10, children free. **Call 613-392-3020.**

April 20 **Spring Concert of Praise**, Ontario Christian Music Assembly, Leendert Kooij director, Andre Knevel organ, **Springdale** Christian Ref. Church, 7:30 p.m. Tickets $10, children free. **Call 905-775-2230.**

April 20 **Festival of Praise concert**, Centennial Hall, 550 Wellington St., **London**, Ont. $ 13. **519-637-4357**

April 20 Of Spring and God's Creation, **Pro Musica Choir**, Port Nelson United Church, 3132 South Drive, **Burlington**, Ont. 8 p.m. Adults $12, Seniors/Students $10, Families $30, $2 off in advance. Ian Sadler, conductor, Brent Fifield organ, Yifan Shi, piano, Sheila Xia, violin. Includes Sonatina for Violin and Piano by Peter Koning, Madrigals, sacred selections by Purcell, Bissell, Sirett & Rutter. **Call 905-632-1347.**

April 21 **Calgary** 1st CRC 50th Anniv. Former members welcome. For info. 403-243-2244 See ad in this issue.

April 27 **Redeemer** University College **Choir** in concert at the **Wallaceburg** CRC 7:30 p.m. Freewill offering.

May 3-4 Conference on Biblical Evangelism, **Jordan Stn.** See ad in this issue.

May 4 Chapel Singers, West Lincoln Hospital Benefit Concert, Mountainview CRC, **Grimsby,** Ont.

May 4 Cephas CRC, **Peterborough, Ont**. 50th Anniv. Dinner May 4, Special Services May 5. See ad.

May 8 Grace CRC, **Welland, Ont**. 40th Anniversary Supper and Service. See ad in this issue.

May 8-14 **Groot Nederlands Mannenkoor & Liberation Choir**, Ontario Cities Tour, **Bowmanville**, May 8, **Guelph,** May 9, **Chatham**, May 10, **Ancaster**, May 11, **St. Catharines**, May 14. See ad in this issue.

June 1-2 Williamsburg CRC 50th anniversary, **Williamsburg**, Ont. See ad in this issue.

June 15,16 CRC **St. Thomas, Ont**. celebrating 50th anniversary with picnic and service. See ad in this issue.

July 13,14 Lindsay CRC, **Lindsay, Ont**. celebrating 50th anniversary with dinner and service. See ad in this issue.

SPRINGDALE CHRISTIAN REFORMED CHURCH
1466 - 5TH SIDEROAD, BRADFORD, ONTARIO
will be celebrating its
50TH ANNIVERSARY
on
May 4th & 5th, 2002

All former members and friends are cordially invited to attend.

An Open House is planned for Saturday, May 4th
Social Time - 2:00 p.m. to 4:00 p.m.
Reception - 4:00 p.m. to 6:00 p.m.
Church Program - 7:00 p.m. to 9:00 p.m.

A special worship service will be held on Sunday, May 5th at 10:00 a.m.

For Information contact:
Rita Weening (905) 775-2680
Pat Scholten (905) 775-6553 email: shonet@primus.ca

CRC Williamsburg

The CRC of Williamsburg, Ontario, will be celebrating its **50th anniversary** on **June 1 & 2, 2002**, D.V.
We plan to have an Open House on **Sat., June 1**, from **10-4** with a supper from **5-7,** followed by a program of fun and remembering.
Special Worship Services will be held on **Sunday** at **9:30 a.m.** and **7 p.m.** with former pastors participating.
All friends and former members are kindly invited to join us in our celebration. For more information contact:
Anjo Norg, R.R. 2, Williamsburg, ON K0C 2H0
Phone: 613-448-1555, e-mail: norgk@3web.net

Miscellaneous

Burlington, Ontario

Maranatha Homes

This award-winning Senior Citizen Homes is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation.
Local bus service at the door. Monthly rent is geared to income.

Information from:
Rosanne van der Woerd, 3260 New Street
Burlington, ON L7N 3L4 905-639-9054

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by Rev. Bassam Madany

($5.95 Canada/**$4.95** U.S.)
How to relate the gospel relevantly to the Muslim heart and mind.
Also available — essays on Understanding the Middle East ($1.50).
Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

Festival of Praise

featuring
THE ONTARIO CHRISTIAN
MALE CHORUS ASSOCIATION
(OVER 300 MEN)
APRIL 20, 2002 - 7:30 P.M.
CENTENNIAL HALL, LONDON
550 WELLINGTON STREET
TICKETS: $13.00 NO RESERVED SEATS
FOR INFORMATION CALL: 519-637-4357 OR 519-485-1113

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TEACHERS
Do you want to teach in a Christian school in Ontario, Quebec, New Brunswick or P.E.I.? Check out positions with the Ontario Alliance of Christian Schools at
www.oacs.org
Updated weekly

Miscellaneous

Join now! Invest in your own community.
We have $10 million in approved loan applications to fund before the year end.

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Phone: 416-461-1207; Fax: 416-465-6367

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Consider placing a Personal Ad. $16.00/column inch per insertion. One time set-up fee is $35.00 for a box number. GST is extra..

Compost company reflects founder's Christian worldview

PHOTOS COURTESY TRANSFORM COMPOST SYSTEMS

Dr. John Paul

Alan Doerksen (with files from Citizens for Public Justice)

ABBOTSFORD, B.C. — "Turning waste into an opportunity" is a key phrase for Dr. John Paul, whose company, Transform Compost Systems, reflects his Christian worldview and concern for the environment.

Transform designs, builds and services compost systems for industry, agriculture and communities. "We're trying our best to be good stewards," says Paul, who started the company in 1998. The company originated in his worldview. "As Christians, we are called to be stewards of the land. Composting is an important strategy to recycle organic waste, because it reduces the burden on our landfills, and reduces our dependency on chemical fertilizers," Paul told Citizens for Public Justice's newsletter Catalyst recently.

Paul's dream of starting this company was conceived when he was a teenager, working on his family's farm in Abbotsford, B.C. Paul was aware of concerns about the use of manure as fertilizer in a heavily populated area, and recalls thinking, "This stuff has value. There must be a way of putting it into a form that people in the city can appreciate."

After earning his PhD in soil science and waste management and working for Agriculture Canada as a waste management scientist in Agassiz, B.C, Paul started his company.

Paul has been involved with waste management research and development since 1985, has spoken internationally on waste management issues, and has published extensively in international journals, according to his company's website (**www.transformcompost.com**).

A sample of Transform's compost.

His farm background and ongoing farm involvement allow Transform to design waste management systems that make economic sense, yet address current and future environmental concerns.

Committed to environmental sustainability

Transform's mission statement commits it to "better service, better products, lower costs, greater environmental sustainability". Transform defines "sustainability" in terms of protecting our air, water and soil "so that we and our children can enjoy optimal biological diversity and economic opportunities now and in the future."

Paul believes that composting is an important waste management strategy for the future, pointing to the recent water disaster in Walkerton, Ont., as a wake-up call for Canadians to become more concerned about waste management. Most European countries have stringent regulations for waste management and composting, according to the Catalyst. Transform wants to meet those standards, even though they are more stringent than Canada's.

Transform's composting process (which it calls "in-vessel composting") occurs within enclosed channels. Inside the channels, bacteria decomposes the waste, producing heat from 55 to 65 degrees C. The compost is turned once or twice a week for six weeks, then cures for the next four to six months.

The way of the future

This system combines the benefits of both aeration and turning to optimize the composting process to produce the highest quality compost, explains Transform's website. These systems can range in size from 5,000 to 100,000 tonnes per year capacity. They can be totally enclosed and connected to a biofilter in cases where odor may be a concern.

In-vessel composting is the way of the future and is a superior technology, asserts Transform, because:

— There is no risk of water pollution;

— Odor can be eliminated resulting in easy placement of facilities;

— Facilities can be located close to the waste source and the markets;

— Year-round process control ensures high quality composted product;

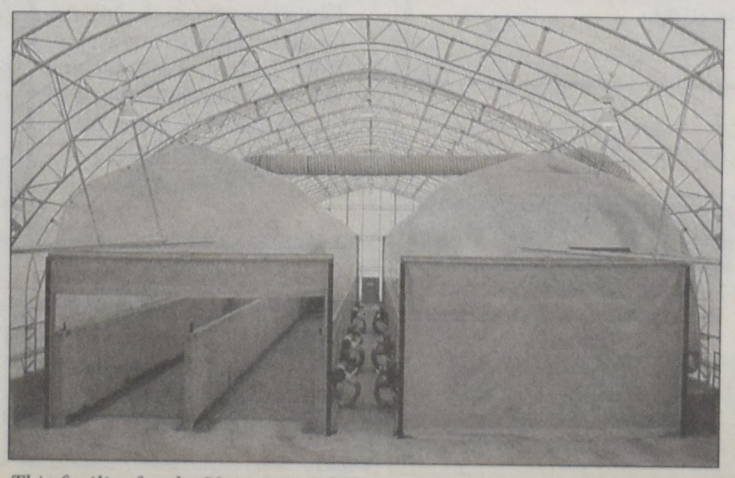
— The process is very cost-effective.

The final result is soil conditioners (which add organic material to soil to enhance its fertility and water retention) and organically-based fertilizer products.

Currently, Transform is working on a joint project with the Alberta Research Council, to develop a rotary drum composter which speeds up the process and kills harmful bacteria more quickly.

Transform is an active member of the Composting Council of Canada.

***Parts of this story are reprinted from The Catalyst, with permission of Citizens for Public Justice* (www.cpj.ca).**



This facility for the University of Alberta Research Farm, in Edmonton, built by Transform, processes 10,000 tonnes of manure per year.

Your
INVITATION: To Our OPEN HOUSE

Grimsby's Premier 55 plus Life Lease Non Profit Community

SHALOM EVERGREEN TERRACE
Plan to attend this Open House where we will dispel the myths!

Myth: When I sell my life lease, I receive no return on my original payment

Fact: A life interest in Shalom Evergreen Terrace enables seniors to purchase at today's break-even construction price and transfer at tomorrow's market value.

WE'RE SHOWING OUR APPRECIATION AND YOU ARE INVITED TO RECEIVE A COMPLIMENTARY ROSE PLANT
Be one of the first 50 people to R.S.V.P. and you'll get a beautiful mini rose plant when you arrive.

Spring

OPEN HOUSE
THURSDAY APRIL 11th 2 p.m. to 4 p.m.
Mountainview Church, 290 Main St. E. Grimsby

See for yourself why Evergreen Terrace is a smart choice for active retirement living.

SHALOM EVERGREEN TERRACE
R.S.V.P. TODAY! Call 905.309.7888

News Digest

It was a steal

RANGIORA, New Zealand — A New Zealand man has admitted trying to steal a van to get to court. Houlyo Steven Regan, who's 18, was due to appear in court in Rangiora when the attempted theft happened.

Police spotted him trying to start the vehicle after he'd pushed it out of a motel yard.

Judge Stephen Erber at Christchurch District Court sentenced him to five months in prison, *The Press* reports. He told police he was trying to get to court when they stopped him. Regan admitted to charges of unlawful taking and possessing instruments for car theft.

Burglar calls cops

LINZ, Austria (Ananova) — A burglar left hanging upside down from a window had to call Austrian police for help on his mobile phone.

The 42-year-old was trying to break into a nursery in Linz when his foot got caught in a crack as he went through a sloping window. Officers had to take out the window frame to free the man.

The intruder, who has not been named, is homeless and claims he did not mean to steal anything but just wanted to spend the night inside. Police don't believe his story and have charged him with burglary and offered him alternative accommodation in the local jail.

34 years too late

CALCUTTA, India (Reuters) — A man in Calcutta, India, who applied for a state government job 34 years ago finally got an interview call — but said he was now too old for a post.

Ravindra Nath Halder, 52 and a grandfather, was just a teenager when he put his name down for work at a state labor exchange office in Marxist-ruled West Bengal.

Halder, now a snackshop owner, said he was amazed to get the letter dated March 6 from the labor exchange, asking him to come for an interview.

"I'd given up hope. I'd applied in 1968. I'm now 52 and too old for a government job," Halder, a father of two daughters and a son, told Reuters.

But the family still hasn't abandoned hope one of them will get a job through the labor exchange. Halder's son put his name down at the exchange for a job four years ago but has not yet been called. "I hope he has better luck than me," said his father.